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The EXPOSITOR

AND HOMILETIC REVIEW

A Journal of Practical Church Methods

PURELY BUSINESS

WRITING to The Editors of *The Christian-Evangelist* under date of September 12, 1939, Samuel R. Guard, president of Samuel R. Guard and Sons, Inc., East Aurora, New York, says:

My attention has been called to your issue of August 24 and particularly Mr. Kershner's statement on "The Roycroft Succession." Mr. Kershner's article contains so grievous a mis-statement of fact that I think it my duty to advise you of the truth concerning the Roycroft succession.

The Hubbard properties were purchased not by Clarence B. Benedict and his mushroom cult, but on May 1, 1939, the deeds for all the Roycroft properties were transferred to me. The Roycroft Printery, the Roycroft Book Bindery, the Roycroft Inn, and in fact all the Roycroft properties are now owned and operated by Samuel R. Guard & Sons, Inc., a New York Corporation. We ardently hope to reconstruct Roycroft as a practical printery of real service to the religious, business and agricultural divisions of our national life.

I say this with some little appreciation of definite service to those groups. For ten years, I served as treasurer of Community Church Workers of the U. S. A., and in that position I came in contact with Mr. R. A. Long and learned something of his work. My life has been devoted to agricultural publications. I am the editor and owner of *Breeder's Gazette* which issues from my plant at Spencer, Indiana. I also write and produce farm radio programs and this sort of work has led me into intimate contact with the business situation. It is from that sort of a background that I hope the New Roycroft can serve the religious, business and agricultural groups as a producer of quality printing and good books done in the Roycroft manner.

I am most happy to tell you that one of our most esteemed customers is the F. M. Barton Company of Cleveland, Ohio. We have the honor and satisfaction of printing "The Expositor and the Homiletic Review."...

Hoping that you will accept this statement of fact in the spirit in which it is given and assuring you that I do not want my Roycroft properties smothered under any untrue and unfair assumption that it is owned by a mushroom cult, I remain

Yours faithfully,

SAMUEL R. GUARD.

Sam

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PATHWAYS TO PEACE

CHARLES HADDON NABERS

ANCIENT Judah knew a long period of much-desired peace during the reign of a king named Asa. Both before and after his reign the little land was at war. During this period as before and after it was literally encircled by enemy nations ruled by cruel, greedy dictators, and yet for thirty-five years—a whole generation—was relieved of the brutality and death of war. Judah in these years of Asa's reign found the pathway to peace that modern nations seem to seek in vain. Let Judah's policies in this period furnish a laboratory wherein we can measure and evaluate our own policies, for we too seek peace, and would be set on the pathway thereto.

Are we wrong to seek peace so fervently and impatiently today? John Oxenham asks:

"Is it a dream—and nothing more—this faith
That nerves our brains to thought—our hands to work
For that great day when wars shall cease, and men
Shall live as brothers in a unity
Of love—live in a world made splendid?
"Is it a dream—this faith of ours—that pleads
And pulses in our hearts—and bids us look,
Through mists of tears and time, to that great day
When wars shall cease upon the earth, and men
As brothers bound by love of Man and God,
Shall build a world as gloriously fair
As sunset skies, or mountains when they catch
The farewell kiss of evening on their heights?"

If such be but a dream, it is a dream of both God and man, and God has allowed His choicest seers to share it with Him. It is a reality we seek, and by ways that are many and methods that are varied we have sought it in vain. What is the real pathway to peace?

Is it the way of might? Does peace come by increase of armaments?

"The men of the earth said, 'We must arm,
For so we would reveal
The nobler part of the human heart,
The love of the nation's weal.'
But they who had sung their lullaby,
The mothers of men, they answered, 'Why?'"

Is the pathway to peace the road of balanced power? We tried that before 1914 with

the grouping of Europe in two rival camps so that it was ready for a conflict, and the man in the ring was ready to call out, "We have with us here tonight, on my right, the Triple Alliance, and on my left, the Triple Entente! Both have been preparing for years for this battle; the two foes are evenly matched; the fight is begun." And it was a fight 'til millions lay beneath the poppy fields in France, in the bottom of the seven seas, and blown into such tiny fragments as to need no funeral.

Today we are marching in the same direction. The cry in Europe, and the cry which Europe is making to America is, "Line up now with one side or the other. Get into the fight. Let's gather the nations into two groups, the Axis Powers, and the Encirclement Nations." This philosophy has no more chance of working than it had a quarter of a century ago; such a policy inevitably leads to the testing of the strength on the battlefield of the two groups of nations.

Is the pathway to peace through the green gardens leading to the League of Nations? I wish we could seriously affirm that this even looks like the path we should tread. Through the idealism of an American President the world once saw and held for a moment such a dream of peace, but the blow that felled Wilson soon felled also the idealism of his dream in the minds of greedy politicians and selfish nations. The golden hour passed, and we saw the League busy itself with minor matters ten months of the year and be clay in the hands of a few men for the exploitation of their pet projects for the other two. So we view with shame our failure to make use of a vehicle that might have been successful in leading us to our goal of peace.

Is the pathway to peace over the hills labelled Super-Emphasis upon Nationalism? Can a nation shut itself away from the world and live unto itself and die unto itself? Ward off

wars by having no communications on the outside of its own boundaries? We have tried to build our national boundaries higher and higher, and a recent magazine article calls our tariffs a "Billion Dollar Spite Wall." Spite walls never spite anybody but the constructor. We have too much of the spirit of the man who said to his brother, "He's a foreigner, let's heave a rock at him!" And we've been heaving rocks that turned out to be boomerangs, and we have not only been unwise but silly to talk of nationalism and self-sufficiency, and blab about our Declaration of Independence, when we should realize our interdependence for the radio comes into our bedrooms, and even the ruthless might of a Central European dictator cannot keep his people from listening to other broadcasts nor prevent enemy nations from dropping propaganda into kitchens and on porches.

Is the pathway to Peace to be found by diplomacy? Not as practiced today when many revert to the former definition of a diplomat as a man sent abroad to lie for the good of his nation, when radio is used by diplomats to hurl hatreds and abuses at other peoples, and when politicians run frantically from one nation to another to talk one way today, a second way tomorrow, and both wholly different from the speech of explanation to be made next week in their own nation.

We have tried it all, and found no place of peace. Today the world sits in the dark, dismal shadows of fear, dreading war and almost welcoming war in that it ends the terrible period of uncertainty through which we have been passing so long. What is the answer to it all?

In Judah Asa found peace. A little land was delivered from war for a lifetime by a king who proclaimed righteousness and labored for justice. Silly isn't it for a preacher to talk about that today, when no nation can do such a thing and be safe when surrounded by a cynical, godless, greedy world made up of gaunt, gaping nations whose rulers neither fear God nor regard man? May I delicately and quietly suggest that no modern nation is more blood-thirsty and more grasping than were the nations about Judah, to the right of the nation, to the left of the nation, and also to the east of them. Could not the God who protected Judah during its development of a program of righteousness and justice and love look out for a small nation today as well? If the universe was ruled then by a Lord who approved goodness and condemned evil, might not His arm be as strong now, and His hand as eager to save? Even so would it not be well worth

trying, for all other methods of seeking peace have proved themselves inadequate and chimerical?

And what did this man Asa do? He cleaned up his own life before he cleaned up the nation. He set the people a clear example of goodly living for his own heart was perfect with the Lord. He destroyed the strange altars which led the people to exalt other gods in place of Jehovah, and he went straight through with his program even though it led him into his own family. When his grandmother was found guilty of setting up an immoral image to Asherah, he deposed her from her position in the country. He repaired the altar of the Lord, instituted the required services of sacrifice, and encouraged the whole nation to renew their covenant of obedience unto God.

Such a program is timely for our land. It is not by increase of armaments, by enlisting more men in the army, or by laying down keels for new super-dreadnaughts nor by contracting for a mightier armada of the skies than any other coalition of powers can afford, nor by strutting our implements of war before peoples trying to offend us can we ever hope to find permanent delivery from the fear and the futility of war. It is by the turning of the nation away from false ideals to the precepts of Jesus, and the proclamation of justice for any and love for all. Until we do so, all the mechanics of civilization tremble in the balances.

Herein lies the task of the church, to establish the Kingdom of God in human minds and hearts, beginning with me, as Asa began with himself. "Except," cries Bernard Iddings Bell, "as men and women are redeemed by God from the itch for money and the passion for power there can be no safe or man-nurturing society, or world, but only a change from one form of tyranny to another, from subservience to one set of exploiters to subservience to another set."

We shall have peace when by the grace and by the help of God we grow good enough to deserve to be delivered from strife. It is the task of the church to dream mighty dreams of a world free from war, when swords shall be turned into ploughshares and spades into pruning hooks. But it is even more the task of the church to create men and women who can make these dreams come true. No man and no nation can arrive at either goodness or peace merely by realizing the glorious vision of a world governed by goodness and peace. It is required that world-builders be found righteous in themselves. Only the men from whom sin has been expelled can effectively

destroy iniquity in the world; only those whose hands are pure can build strong walls for the nation. If we desire peace strong enough to destroy the attitudes and qualifications in ourselves that provoke enmity, we shall go a long distance on the pathway where it lies as the goal.

"It is said the Bedouins cry on the Syrian hills a clear Loud summons to war, and the tribes far distant harken and hear
So wondrous rare is the air, so crystal the atmosphere. Their call is to arms; but One, in the centuries long ago,
Spake there for peace, in tones that were marvelously sweet and low,
And the ages they hear Him yet, and His voice do the nations know."

THE AMERICAN CHURCHES AND THE EUROPEAN WAR

GEORGE E. BUTTRICK, D.D.

President of the Federal Council of the Churches of Christ in America

Courtesy National Broadcasting Company

THE war still beggars belief. We had sanity, if not the reverence, of rulers and trusted, despite all dark omens, that the peoples would have recoiled from blood-letting. But war has come, and the end is "not yet." We in America cannot live apart. If we could and did we would despise ourselves. In prayer and compassion we intercede from the stricken family of mankind that the light of God may soon break upon us again and the pity of God heal us. But, despite all deep distress, we are not in despair. For the truth and love of God are not in eclipse except as we have turned away from Him to live in our own shadow. Christ has not failed: we have failed Him. The world is chaotic and disconsolate just because we have failed Him. Power politics and the quest for secular security are poor substitutes for His wisdom. But as soon as we turn again He is there in all light and grace.

The duty of our Protestant Churches in this tragic time is not far to seek.

First, we shall do well to keep unbroken our worldwide Christian fellowship. War's hatreds must not sever the bonds by which Christians everywhere are bound to one another and to God. It is a cheering fact that in these recent years, when nations have been hostile and sundered, the Christian Churches have held world conferences (which nations have not held) and that there Christians from all lands have met in instant mutual trust. We must keep these bonds: they are the true girding of mankind. If Christ is Truth, as we firmly believe, He cannot be merely parochial or national Truth: He is Truth for the world, and all men are truly one in Him.

Second, American Protestantism must lead the nation to repent, forbear, forgive, and in

every word and work of reconciliation. The command of Christ still holds that we should "love one another." This does not mean ever that we should condone evil, but rather that we should renounce evil. It means that we should resist propaganda and refuse all hatred — a requirement resting especially on ministers, since their utterance is credited to the whole church, and may, if it is violent or unseemly, bring the cause of Christ into disrepute. It means — this command that we "love one another" — that we acknowledge our sins, for politics of power and possession are not one nation's monopoly but the whole world's virus of guilty disease. It means that we strive to understand the history and divergent viewpoint and peculiar difficulties of every land. It means that we try to find and face the causes of war which lie deeper far than the immediate occasions of war. It means that we should be charitable in judgment, cleaving meanwhile to the right, and that we should be resolute in goodwill.

Third, American Protestantism must enter into the fellowship of suffering with the millions on both sides of every battleline. We should abhor profiteering, especially profiteering in arms and blood, and hold any government renegade that does not try effectively to curb it. Instead we should seek to lighten the world's tragic burden. I find myself wishing that our churches might find some clearcut means to minister to prisoners of war, to discourage reprisals, to comfort refugees everywhere, and by reconstruction units to rebuild shattered homes and cities. Ships at sea listen every half-hour for any S.O.S. and are required to respond, whatever the nationality of the ship in peril, whatever the nationality of

the ship which hears the call. If our churches could thus respond thro' practical service and the spirit of goodwill we could look back on this conflict unashamed. That would be an "entanglement" consonant with our best destiny and for which all mankind would bless us.

Fourth, our American Protestantism will do well to *strengthen our government's purpose to keep us out of war*. But our motives must be clear. It is very easy to be neutral from base motives. We must be neutral from high and costly motives: not for physical safety, not in the attempt to maintain an impossible isolation from world problems, assuredly not for commercial gain, but rather because we know war is futile and because we are eager through reconciliation to build a kindlier world. Let us remind ourselves constantly that war has been proved futile. Twenty-five years ago we tried by means of war to "make the world safe for democracy." Now the world tries once more to cure hate by means of hate, to mend killing by multiplied killing. Twenty-five years hence our children may be fighting against other coercions, bred of the hatreds and perversities of war, different only in name from present coercions, unless a worthier spirit and a nobler planning enter world affairs. Let us remain neutral, not selfishly, but as a people dedicated

to that "magnificent obsession" of a kindlier world. Humbly penitent for our share in the world's guilt and suffering, staunchly maintaining those civil liberties vouchsafed to all under our Constitution, unperjured by propaganda or profiteering, let us keep peace in this land where men of all lands live in comradeship so that we may bring peace to all mankind.

Fifth, we can *pray*. True prayer is not a last resort. It is not an escape. It is not a plea for security. It is a beseeching that God's compassionate will may be done among men. It is a spiritual force stronger than all armies. It is a healing serum injected into the one body of mankind of which all nations are members and of which Christ is the Head. Quietly it overcomes areas of dark infection and disease. It is the antidote of hate and the overcoming of violence. Our worship during these critical times should acknowledge the kinship of all nations; our churches should be filled with the Spirit of Him who is the world's peace; our altars should be places of earnest and unremitting intercession. This is the nobler energy for lack of which the world is arid and torn. Let us pray and pray again in home, in business, in church; and let us then strive to live more nearly as we pray. Thus, "may the God of peace lead us into all peace."

COUNSELLING IN THE CHURCH

SHELDON SHEPARD

TO the minister and the church there is nothing new in the developing wave of interest in various types of personal consultations now being largely grouped under the general title of counselling. Through the years this form of ministry has been one of the vital ways in which religion has ministered to the needs and hopes of men and women. The most important part of the ministry of the church and its agents comes in some personal touch.

There is a growing current interest in this Christian service. Its importance and effectiveness are recognized as never before. The new emphasis began with the development of the techniques of psycho-analysis. Men, exploring the difficulties and possibilities of the mind, with its kinks and releases, discovered that they were doing most of their good probably by just listening to people's troubles. Other parts of their technique may have been faulty, but if the analyst was friendly, sincere, interested, he helped many people to a release

from sickness, fears, bad habits and sorrows merely by letting them talk it all over.

We know that since the beginning of the eighth century the Roman Catholic Church has used private confession as a required part of the duties of its members. This practice has unquestionably been of value to the people in giving a release in expression and a sense of sharing the burdens of wrong doing and wrong thinking. There is in the confessional also the idea of forgiveness, the priest having the power in that church to say, "I absolve thee." While the protestant counsellor assumes no such authority, he does know that God will forgive, and can lead the individual to that experience. Talking things over in the light of God's will, looking for His forgiveness and direction, the Protestant counsellor can guide one to a realization that he is forgiven.

Public or group confessions have long been effectively used as a means of spiritual growth. When Wesley organized the "class meeting," he instructed the people to come together to

tell "the true state of the soul, with the faults we have committed in thought, word and deed." Each form of confession has its advantages. There is power in the courage and openness of the public statement. Private conversation can be more intimate and friendly.

Physicians, ministers and teachers have long seen the great value of talking things over. Confidences seem to make loads lighter. Knowing that another is facing the situation gives one courage. It is probable that the mere telling of one's symptoms to the physician is in itself a healing treatment. He is a wise physician who encourages such reports, and he is a healer who gives the impression of confident assumption of the burden. The expression "taking charge of the case" is meaningful. If the physician gives that impression, he is already helpful. The minister helps in the same way by assuming God's care and help, putting himself and God under the load with the patient.

Just ordinary friendly talking in confidence is a great relief to many people. Every church, every community, has its understanding, friendly people to whom others bring their troubles. How often people say, "I feel better, now that you know," or "You have helped me so much," or even, "I'm glad I got that off my chest." These are all tributes to the effectiveness of personal counselling.

A new type of professional consultant has grown up in many cities — the professional listener. People advertise that they will sympathetically listen to the troubles of others. The possibility of the development of this profession is both an emphasis upon the value of conversations in confidence and a challenge to the churches that they have not made such a service freely available for all and a more vital part in their service.

Counselling on any plane affords a relief to pent-up emotions. It relieves the tensions of repression. It often removes fears. Nothing is quite so frightening after it has been talked over freely. Regrets loosen their grip upon the heart in the process of exposing them. Animosities, thoughts of revenge, nursed grudges are more easily driven out when shared. Conversations of this nature often release subconscious pressures, kinks and compulsions.

But in the church, counselling is far more meaningful than this. It is also the beginning, or a step forward, in the Christian life. In James 5:16, it is made a part of spiritual exercise to "confess your faults one to another." I John 1:9 does not specifically call for confession to man, but the idea of that practice prob-

ably is included in the statement, "If we confess our sins, he is faithful and just to forgive us our sins." Certainly confession to those we have wronged is a necessary prelude to forgiveness. (Matt. 5:23, 24)

In the Protestant churches, the wider field of service lies not in emphasizing the confession of sin, but in talking over all problems, difficulties and hopes. People should be encouraged to seek counsel on all situations with the minister, his staff, and members of the church. They should be led to seek spiritual help through such conferences.

The church today must recognize the importance of counselling and use it in the light of its expanded meanings. When scientific knowledge brings confirmation of the value of its age-long practices, and offers information leading to more effective service, the church cannot neglect the call. In a time of stress, turmoil and change, nervous systems are weakened, personalities are disintegrated, and the people look for relief. Dissipation, vice, intense social life are not the cause of unhappiness and breakdowns; they are symptoms of the inner cave-in. Scientists, pseudo-scientists, cults and quacks find the demand for personal help and counsel a rich field. The church may help to save the people to itself and to themselves by increasing its service to them in the realm of individual counselling.

Besides these fields of service which the church holds somewhat in common with many other groups, it has an additional interest, peculiar to itself, in this matter of counselling. The techniques of friendly conference are applicable to the task of making good people better, the well stronger, the adjusted happier. The church is interested in advancing people continually in character development, possibilities of service and high levels of living. For these purposes the techniques of counselling are an always available aid. When once the methods are well-developed, and the workers recognize the deep and far-reaching changes which result, it will become an integral part of all character development programs and of our service to all people.

Many ministers carry on their bulletin statements that they are available for consultation and help to any one. It is a wise procedure. Where full use is made of this type of service, the pastor will not be able to find time for all the demands upon him. When he can have on his staff a trained counsellor, he is fortunate, as are the church and community. He can often choose tactful and friendly persons in his church and use them for this work.

Both the minister and the members in their church calling are acting as counsellors, doing far more good than they ever know.

Counselling in the church is, even from the psychological and practical viewpoint, of more value than any other such relation. It presents an atmosphere of friendliness and understanding. There is a professional relation with a feeling of expertness. In these ways it combines the value of friendly talks and expert consultation. But more important than all is the thought of God which is always in mind. One comes to lean, not on his friend, or practitioner, but on the only source of true and abiding strength. He will avoid many difficulties often caused by depending upon some one else. Truest help comes in an atmosphere in which the individual is led to depend only upon himself and the God who ministers to him. This aid the church can give him as no one else can. He comes to the church with that thought in mind. It is in his general attitude. And the minister and his workers are steeped and trained in that thought.

Most important is the fact that counselling in the church does not leave the individual on the level of his already accepted standards. The psychologist ordinarily helps his client to find himself, integrate his personality and adjust himself to his environment on the level at which he finds him. The church-worker will send him on to seeking higher levels of adjustment. Not only the integration of the personality is important, but also the direction in which it is going.

There cannot be any completely satisfying adjustment of life except on the basis of constant high endeavor. Psychologically adjusted, the individual may frequently repeat his debacle in the round of selfish living. In the counselling of the church, he will be led to the pursuit of higher and continually higher levels of aim, standard and achievement. The very pursuit of these goals will be for him a saving

influence. The emphasis on counselling in the church lies in the increase of effectiveness in ridding lives of sin and putting them under the power of God.

The church will extend more and more its ministry of the personal contact. Ministers who realize its importance as revealed by psychological understanding will never complain of the necessity of "pushing door bells." They will not hesitate to give their time to interviews. Large churches, able to engage a staff of workers, will have experts in counselling, specially trained in the psychological and religious aspects of that work. Church members will appreciate the importance of their calls and visits. Lay men and women, with good sense and warm hearts, will be led by their pastors to engage in this type of Christian service.

The church leaders and workers who have emphasized the importance of "personal work" are once more justified. It is the climax of the church's effectiveness. It is a necessity, not only in leading men and women to the church and to God, but in keeping them on the road of growth. Always there is its need.

The new wave of interest in counselling and its development in educational and commercial fields will not pull away from the church. It will emphasize to the church and to the people in general the importance of the work it has been doing all the time. It will reveal new methods for increasing the effectiveness of Christian workers. And finally the improving technique of counselling will help people in all the narrow spheres in which it is presented, but will leave them with a hunger which is satisfied only by completing the process with a knowledge of God. It is the church which holds the ultimate power, the solution to personal problems, the alchemy of life. Counselling is never complete until it results in a complete surrender to God and a constant reliance on him.

THE VOICE OF CHRISTIANITY

*The voice of Christianity
Speaks boldly to the world;
From land to land, from sea to sea
Its banners are unfurled,
Its message of good will and cheer
Resounds on this terrestrial sphere.
The voice of Christianity
Gives thanks unto the Lord
For life and light and liberty,
And for His Holy Word,
Which beckons souls to Christ to come
And leads the wayward sinners home.*

*The voice of Christianity
Rings in harmonious strains
Like a celestial melody
Which sacred notes contains,
Which once above Judea rang
In songs which hosts of heaven sang.
The voice of Christianity,
Born in the realms above,
Points to the Cross on Calvary,
To Jesus and His love;
That voice is destined to ring on
Until the world for Christ is won.*

—John H. Apel

REFORMING THE FUNERAL SERVICE

IVAN R. WELTY

MY first country funeral was a horrible experience. The little one-room church was stifling hot and crowded to suffocation. The service lasted forever. There was a lengthy obituary, packed with unimportant details and sprinkled with inferior poetry. A local quartet sang several numbers, conscientiously singing every single verse of each mournful hymn. The family had asked for a full length sermon, so I made as good a beginning as I could against the competition of several wailing babies. I did not get very far. A woman mourner in the front row suddenly fainted.

It was a new experience for me. I hadn't the slightest idea what to do about it. Several relatives quickly took charge and asked me to adjourn services until they could bring the woman back to consciousness. She was an important member of the family and they didn't want her to miss anything. After a fifteen minute recess we started the service again and finally reached what I thought was the close. Then came that gloomy procession, "viewing the remains," with everyone solemnly shaking hands with each of the mourners as he marched past. Not a single friend or relative left the cemetery until the grave was filled and the mound smoothed over. The whole service consumed about two hours — and my share had been unusually brief.

Previously I had conducted several funerals in the city, so I was confident that I knew a much better way. I decided that country funerals needed reforming, and I would do my part as reformer. It wasn't easy. Ancient customs are deeply rooted, and in a time of grief people cling even more tightly to the old and familiar ways. To country people a brief service showed lack of proper respect. They considered a funeral a major social event, an established institution attracting as large a crowd as an auction sale or the Fourth of July picnic. For the family, it gave drab and insignificant lives a brief moment of prominence and importance. For the rural preachers, such an occasion furnished the largest possible audience, with an unequalled chance to get after the sinners and the indifferent.

It is not easy to attack an established custom. Social change is always difficult. Suggest a new procedure, and people will resent

it as a criticism of what they are accustomed to. It takes endless tact, patient diplomacy, and sympathetic understanding to make even a dent in social customs. I found it better to make a start within our country village. Even in town there was strong sales-resistance against new ideas. The only possible approach was that of consideration for the needs and wishes of the family.

"You are completely worn out and exhausted. I know you do not want to break down during the funeral. Let's forget the audience and think only of your needs. Let's have the service that you yourself want most." I mean that last sincerely. If they really want the endless old-fashioned service, I will give it to them. As we talk it over, they almost never do. Of course there are primitive neighborhoods where the relatives dramatize their grief and make a great fuss to show the depth of their affection, but most people really prefer a simpler service and would rather not have hysterics.

They easily see the value of giving up the obituary. "Everybody knows your father and the kind of a man he was. So why not save yourself the pain of listening again to the familiar names and dates?" They are willing to have less music when it is pointed out how the familiar songs are an emotional strain. In my experience, people usually break down during the singing. They are beginning to give up the final procession — viewing the remains. "Let the friends who are really interested quietly come to the church before the service. That cuts out the curiosity seekers, and saves you that terrible wait after the service is over." That wait is often a half hour or more.

It is not hard to do away with the old-fashioned sermon. Nearly everyone resents that common ministerial trick of turning a funeral into an impromptu revival. "I know that our departed brother is in heaven, but O my friend! do you know where you are going?" Such conduct is taking an unfair advantage of a situation. Then there is the panegyric. No matter how deep and sincere the grief may be, there is still a fierce family pride that demands satisfaction. It takes considerable tact to face the problem.

Many ministers solve the difficulty by fol-

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The Editors' Columns

The Packed Garment

WITH the measured accuracy of the beat of time and the inevitability of dawn after dark the question, What is the Church's greatest need for today? is placed before Christianity in almost as many forms as there are Christians.

I can recall the sober-visaged midweek meetings, the young people's groups and the men's organizations of a day long gone, busy-ing themselves with the subject. I recall college conferences and seminary hours given to the theme.

Out of a more recent day I recall ministerial gatherings, denominational and interdenominational and conventions of other than church groups, where the theme of meetings, more or less protracted, was some phase of that same question, What is the Church's greatest need for our day?

We live too much in today. Yesterday teaches us, or should, of tomorrow. Economically, times change and the problems facing the Church with them. Spiritually they do not, nor have they. What the church needs most today is that selfsame thing which constituted its greatest need in my youth and yours. From its inception its need has not altered, nor is it apt to alter. A generation hence will find unit-centuries of time being consumed over it — continued lappings of the waves on the shores of the broad sea of conversation.

There is a modicum of possibility, if not more, that we have become habitual questioners, that our sense of peace and completeness comes rather from a *consideration* of the age-old question than from actual daily *application* of whatever our findings may be on the question. There is no protection or warmth in the heavy coat as long as it hangs on the closet hook. There may be a sense of security and satisfaction in looking at the coat and

knowing that it is there when we may have occasion to feel the need of it, but it will serve no purpose until we do want it sufficiently to go to the closet, remove it from the hook and put it on.

Some of us feel with the man of vision who remarked to the effect that the world could never really know what Christianity is until it has been tried. The more vital a question is the more vain mere talk about it. We need action more than word.

If the Church of the living God means anything to us of deeper than surface rootage, we will talk less about it and do more. We are so apt to feel that Christianity is simply and solely worship of the Deity. It is that. But it is much more and the greatest need of the church of any era has been and will always be, men and women who know the warmth, the joy, the protection of a donned coat. *Jack*

Thank You, God

IN the midst of the recent hectic days when the world awaited with much concern to know if the catastrophe of war were to settle upon us, I was in the country close to a radio listening with considerable interest. Peaceful were the surroundings. At that place nothing seemed to disturb life or living. The sky overhead, the mountains, the trees, the flowers, the fruit, the birds and all that God had made seemed to hymn peace and joy as He intended. Yet from experience gained over twenty years ago I began mentally to picture the surrounding terrain. Here was an ideal machine gun set; there artillery could be placed. Through this section trenches could be dug. There was the place to conceal infantry for the fateful zero hour. But this could not come to pass here. None of that terrain would see the destruction of war.

How different the news-broadcasts from America and Europe. Europe is short on land

area but long on population and difference. Here we live, a great nation of many peoples, at peace. We do not seek war with our neighbors to the north nor to the south. They do not seek war with us. We do not fortify our borders. They do not fortify theirs. We seek to live at peace with one another, and we do live at peace with one another.

I remembered what a certain pastor said to me, how every Sunday there was a government representative in his congregation, as in all congregations, to check on what was said or done. And woe betide the pastor if it did not meet the governmental approval! Here we meet in our churches and worship God without interferences. Here we may teach as we believe as long as all things are done decently and in order.

We do not appreciate what we have. Recently I asked a man who had spent some time in Europe what he had learned. He said, "Perhaps the greatest lesson I learned is what a great country we have over here." We do have a great country. And it will be great only as long as we, the people, keep it great.

Especially during Thanksgiving Season fervently pray, "Thank you, God, for this great nation of ours. Keep us true to the teachings of our Lord. Keep peace among us. Keep Thy peace in the hearts of men. May we always be true to Thee, and follow in Thy way. Thank you, God, for the great blessings Thou hast bestowed upon us."—W. R. S.

The Advance to the Rear

IT'S a common story, too common. Though detail may vary, the story and the plot remain the same and I often wonder how we can so long ignore so obvious a weakness in our church program, when its cost to the church is so high.

There was reason aplenty why army recruits were trained and drilled for months on this side in the last war. Once on the other side more training followed. Only by degrees were they prepared for and exposed to the heat of the battle in the front-line trenches. Not until they were hardened to the shock of it, strengthened for the blow of it, inured to the devilishness of it, were they permitted front-line action.

The mission line of the church is our front-line trench. From it advancement is made only insofar as its occupants have the strength, the wisdom, the experience demanded by that position. Defeat here means retreat. By what strange manner of reason, if it be reason at

all, do we rush the raw recruits directly from the seminary class room into the farthest outpost of our advance as ranking officers? It doesn't make sense.

Missionary work entails sacrifice. Missions are poor. Salaries are unbelievably low. The problem is not easy of settlement, but the seminary graduate, inexperienced, lacking in years, usually with few family responsibilities, anxious to be at his chosen work, is available and available for lower wage than the experienced man. Let's send him!

No army, not even the army of believers, is apt to advance very far nor very rapidly if it is being officered and manned by youth, no matter how promising, who have not smelled powder nor heard the shriek of enemy shell. There is such a thing as morale, even in our front-line trenches, and as necessary to be maintained as in any army. Without it hysteria and retreat, even surrender, are high probabilities.

Sometime, the Church will shelter and train and "age" its recruits, before sending them to the front and when it does, it will save many a promising soldier whose years of high achievement, for the Captain of man's salvation, lie still ahead.

Just

A Few Words from the Pastor — Charles F. Banning

"The repeal of the Eighteenth Amendment has been announced over a National Hiccup."

"An optimist is a tourist who starts out with poor brakes, no spare and a knock in his motor, and wires ahead 300 miles for hotel reservations."

"Where the spirit of Jesus is, there is no slavery or license."

"They that take the sword shall perish by the taxes."

"It does not take a profound thinker to figure out who it was that wanted to eliminate the Japanese Cherry trees from Washington."

A MAN'S PRAYER

*Lord make my life a useful one
Of simple, happy joys,
Content with wholesome pleasures,
Side-tracked from evil noise.
That I may only live for Thee
In peaceful, tranquil hours,
That I may plant my home, oh Lord,
Next to high Heaven's towers.
Oh God, that I may freely walk
With peaceful mind upon this land;
And be content to really know
That I have been a useful man.
—Ruth M. Nulton*

CHURCH METHODS

The Last Man in Hell

"As long as a brother is in hell, I'll be there too. I can never be happy as long as men suffer because I suffer with them. I prefer to be remembered, not as a sculptor, but as the last man in hell!"

George Grey Barnard, artist and sculptor, creator of "The Rainbow Arch," and author of the above words, dreams of a day when men will lay aside their implements of destruction, to replace them with creative zeal, and devotion to a higher order. Robert M. Bartlett describes both the sculptor and his achievement in creating "The Rainbow Arch," in "The Advancer" of September 1, 1939.

"The Rainbow Arch," said Barnard, "is my endeavor to show man's universal striving after brotherhood. It is a *peace memorial* that glorifies *peace*. And that is rare! Most memorials set up at the end of a war are an exaltation of war and its regalia instead of a plea for *peace*."

The sculptor, at the age of 74, invested over \$300,000, mortgaged his home, and died in debt to work his vision into stone. "When I saw the arch in the spring of last year," says Mr. Bartlett, "it was placed in an empty power house on the Harlem River, but tremendously impressive in spite of its unfavorable surroundings."

The sculptor worked on the arch fifteen years; it is 110 feet high at the center; there are *no soldiers in uniform*, no guns; the naked forms of those who have engaged in war reach out in expectancy toward the rainbow of the new age. Over ninety allegorical figures indicate the way the world has gone because of greed, and show also the way it may go by following the vision of the Christ. The Arch has been completed for nearly three years, and is not set up permanently. It is stored in an old power house on 216th street.

"I have offered it to Washington," said the

sculptor, "suggesting the government might set it up here on my grounds. Now they advise me of the rejection. Am afraid they consider it dangerous, pacifist propaganda, something radical, because it is out of the ordinary." "It is disheartening to give the most fruitful years of one's life, pouring every available dollar and ounce of energy into this

culminating effort," says Mr. Bartlett, "and then have the public look on with lukewarm interest. But,—what could the prophet of peace expect in a world reeling toward war?"

"Perhaps the people are not ready for it," was the pensive comment of the sculptor. "The Arch may have to wait. If men misunderstand my message, if they would prostitute its meaning, I'd rather have it hidden away from their eyes, or

destroy the work with my own hands!" The sculptor led Mr. Bartlett to a small clay figure on a pedestal, pointing out characteristics of the demonic creation there. Said he, "This is what I think of war. See that creature, body tense, hands drawn in terror about its lying mouth, eyes burning with hatred. This is the hideous visage of the beast that threatens our world!" His square jaw gave emphasis to his concluding words, "I do no decorative art, you know, only emotional art. . . . Our world is in a crisis today, but crisis doesn't mean that man will fail. There is something beside man in this drama we play. Truth, all truth as we know it, is immortal. It was here before us, and goes on after us. Man may fail to grasp it, but truth exists just the same."

Thank You, Mr. Svoboda!

"If I have not done so before," writes Charles Svoboda, Church Furniture Manufacturer, "I want to add that I like the set-up of my ad, and more than all I like THE EXPOSITOR in its present make-up."

"Some of your friends praise the new type, but I think your good articles are worth a great deal to a Preacher, Teacher, or simple Bible Student."

"THE EXPOSITOR has been a good journal for many years and there is no reason why you should not lead the field. I wish you success."

When the Drums Began

During the first World War I was working for the Southern Railway System and went to the roundhouse at Monroe, Virginia, in the capacity of hostler helper. One night several new mountain type locomotives were delivered

there. The engineers and firemen mounted to the cabs to see what new gadgets they were going to have. When one of the firemen opened a fire door and saw to his surprise that there were no automatic stokers, but that the firing of the huge boilers would have to be done by hand, I heard him turn to the others and say, "These will separate the men from the boys!"

With a world war again in existence there will promptly come a separation in the ranks of the advocates of peace. Those who talk peace when that is the easy and popular thing to do, but betray themselves and their friends when the drums begin to roll, will soon be in evidence. Every specie of rationalization will be mouthed—like the gibbering of the communist papers following the Stalin-Hitler pact. Turncoats are of a single stripe.

Perhaps it is a kind of obtuseness in me, but I can't see why we should desert the way of good will, of helping and healing, at the very time when it is needed most. Of what good is the religion of Jesus if it does not work just when it could do the most good? Are we one whit better than real "rice Christians" when we preach peace in times of ease but turn traitor to this faith in the very crises which it was designed to resolve?

The defections from peace ranks will be especially numerous among the "big" men. During the past decade I have taken occasion to write down sentences from public addresses of some of our more eminent brethren as they were pledging themselves to oppose war. It will be interesting to re-read these as the months go by.

At least one of your regular contributors should be pleased with the decision of the Allies to use a language which the Nazis understand. The deepest sorrow of believers in good will is to witness the self persuasion of truly good people that, after all, the example of the Prince of Peace was not meant for imitation on earth but for use in heaven. Of course, since there will be no Nazis there, it will be easy to pursue peace among the clouds. I would be willing to wager that there are those who could make a great speech on "Good Will to Men" in heaven!—A. T. De-Groot, *Kalamazoo, Mich.*, in *"The Christian Evangelist."*

The Fuddle System

A schoolboy was asked, "What system prevailed in Europe during the Middle Ages?" He answered, "The fuddle system." He meant,

of course, the feudal system. The lad's inadvertent, though apt observation, might quite fittingly be given universal application today. We boast of our plans and policies. We glory in our systems and see in them a panacea for world conditions. We seize upon this scheme or that program for economic or political salvation. What we blindly believe to be our grand strategy is after all only a "fuddle system." We feud because we fuddle.

On May 31, 1885, Victor Hugo was buried in the Pantheon. He was a poet, novelist, and somewhat of a philosopher. He wrote: "In the Twentieth Century war will be dead, frontier boundaries will be dead, the scaffold will be dead, hatred will be dead, dogmas will be dead; man will live." All of which might have been fulfilled had we followed Christ, who is The Way. But Victor did not reckon with the "fuddle system."

We are witnessing the spew and spawn of hate doing their deadly work. The world has decided to build battleships instead of friendships. We send "bombs for Japan and bandages for China." Scaffolds, moral, political, economic, dot the scene. We were never more boundary conscious. Dogma parades in the sheen of patriotism. The Kingdom languishes. Victor, we are still fuddling. — *Evangelical Messenger.*

"Musts" for the Preacher

This is the day of "must" legislation, and in keeping with the times, here are a few "musts" for the preacher:

He must distinguish between prejudice and principle.

He must not accept remuneration without work.

He must not mistake motion for progress.

He must not mistake knowledge for character.

He must distinguish between faith and superstition.

He must not professionalize, but humanize, his ministry.

He must not encourage worship without sacrifice.

He must not mistake emotionalism for spirituality.

He must not mistake soliloquy for prayer.

He must not confuse presumption and faith.

He must be a voice and not an echo.—C. B. Miller, in *Alabama Baptist.*

Vesper Service, Armistice

(Decorate hall with Christian and Civic flags, invite war veterans, Red Cross officers and nurses. Provide children with flags for processional).

Organ Voluntary, Military March.

Processional, (all carrying flags).

Hymn, "This is My Father's World."

Prayer, by pastor, concluded with Lord's

Prayer in union.

Responsive reading, 23rd Psalm.

Anthem, "Great Peace Have They," Rogers.

Flag Drill, by group of boys and girls, 10 to 14.

Flag Salute, Boy 15.

Scripture reading, selected.

"The Meaning of Armistice" by a veteran.

"Armistice and the World Today," Pastor.

Solo, "He Maketh Wars to Cease," Scott.

Pastoral Prayer (silent for 2 minutes).

Hymn, "O God Our Help in Ages Past."

Offertory, "My Country."

Recessional, National Air.

Benediction.

Bill-Board Advertising

Mt. Bethel Presbyterian Church, Northampton County, Pa., has erected an ivory white and ebony black sign, 10 feet long and 15 feet high, on the Church lawn, which reads—

"Church-Going Families Are Happier"

The Church is located on route 611, and the sign of white back-ground and black and red lettering can be read at a comfortable distance by passing motorists. The pastor, Linus E. Brown, is endeavoring to put into practice in the Church what business has found to be worth millions of dollars in past years. This silent salesman, the out-door Bill-Board, may be made a servant of God 24 hours a day, 7 days a week, at a nominal cost for erection. Let the Church hold before the community a spiritual ideal, as the community reminds the Church of its practical needs.

The design of a Bill-Board structure is simple, it costs little, and surely there is no dearth of messages to be thus proclaimed to the passerby.

Making New the Old

Cooperation of Church organizations, individual members, and Trustees of Mount Vernon Presbyterian Church, Pa., resulted in an old Church interior being made NEW through the installation of—

New Lighting, a gift of individuals and trustees.

New Windows, the gift of individual members.

New Communion Table, a Memorial to a son, by a father and mother.

New Clock, the gift of a member.

Redecorating, the gift of a former member.

Dr. Lewis A. Worley, pastor, provided the leadership and inspiration for acquiring the equipment, which is only a setting for renewed interest in spiritual life.

A Hobby for Today

Orphans, Shut-ins, the aged and lonely, provided a mission field for a slight, grey-haired man of advanced age, living in York, Pa. His name is Davis H. Craul, and he began his missionary work at 68, and is now 82; still reluctant to lay it aside.

Pictures, post cards, greetings, as well as timely messages of all kinds are fashioned by him into joyful messengers of hope and goodwill to those who might otherwise be lonely and devoid of contact with friendly hearts.

Mr. Craul's missionary work has grown astoundingly during 12 years, each one of some 10,000 works of art sent forth carrying not only a thought of beauty, but a quotation from Scripture or a favorite hymn.

Peace Plays

Plays, produced as a result of the contest conducted by the Religious Drama Council of the Greater New York Federation of Churches, that should interest Expositor readers are—

"Early American," by Marion Wefer, Samuel French, 35c.

"Moonset," by Helen M. Clark, Samuel French, 35c.

"The Inevitable Hour," Thomas E. Byrnes, French, 30c.

"The First Legion," Emmet Lavery, French, 35c.

"Monsignor's Hour," Emmet Lavery, French, 35c (\$5.00 royalty).

Duplicator Equipment

Letters, cards, news bulletins, Church bulletins, weekly programs, young people's activities, Missionary interests, Forum outlines; all these and more may be made on a comparatively simple duplicating or printing machine. Young people are always glad to offer their services in operating such equipment, and in distributing the output.

Rev. George E. Dillinger, Pastor of the First Evangelical Church of Burlington, N. C., was

fortunate in having the Baracca Class of the S. S. present him with duplicator equipment as a gift. You may have an equally ambitious group in your Church, if they knew of your need for equipment and your desire to broaden the influence of the Church through its use.

The Father's Love

A long-time staff writer for the *Oregon Daily Journal* recently transferred to his column the following timely sentiments expressed by a Methodist preacher on the Fatherhood of God:

Like as a father is kind to his children, so the Lord is kind to those who revere him.

The word "mother" occurs 311 times in the Bible. The word "father" occurs 1,650 times in the same book. We often speak about "Mother Earth." When we speak about our Creator it is in terms of "Father God." Fatherhood is one of the world's noblest distinctions. The true father is kind to his family, to his fellow men, and to his God.

Dickens has immortalized a father's love for his child in the months-long search that Mr. Peggotty makes for his wandering Emily. And who that has read *David Copperfield* could ever forget the scene in the London garret where Little Emily is gathered to the arms of her father?

Matthew Arnold in his poem, "Rugby Chapel," gives us a son's matchless tribute to the social passion of his father. Some men drift aimlessly about, becoming nothing, achieving nothing. Others climb, pushing aside, trampling down their weaker fellows. Some, like the Good Samaritan, pause to serve, and in their serving reach heights otherwise unattainable.

The fact that we so often sing "Faith of Our Fathers" is not an accident, nor is it merely a matter of habit. The urge within our souls compels us to sing it. George William Curtis once said of Gladstone, "Could Gladstone have swayed England with his fervent eloquence, as the moon moves the tides, if he had been a gambling, swearing, boozing squire?"

The finest legacy any father can leave his loved ones, and the world at large, is the influence of a God-centered life.—Ray S. Dunn, in *"The Christian Advocate."*

Slam the Slump

Ira Bailes, pastor of Fort Morgan Disciple Church, is leading the Sunday School and Church attendance to new heights through the use of the slogan, "Slam The Summer

Slump." Each group was assigned a goal of 15% increase in attendance, and all have reached the goal. The young people have undertaken to sponsor a weekly Church paper, called, "The Torchlight." At present it is presented in mimeograph form, two color. In this project there is a chance for leadership development, as well as the primary plan of broadening the scope of the Church's activities.

An Experiment in Publicity

Methods and means used by a men's group to advertise the work of the group:

Newspaper calendar of week's daily events.

Hotel and Amusement publications, giving time and place of meetings.

Road signs that are legible and durable.

Welcome signs at air, railroad and bus terminals.

Club insignia at meeting places.

Bulletin Boards in hotels and other meeting places.

Tourist information service, where inquiries will be answered.

News columns of newspapers for which complete items are submitted.

Sleeping in Church

Some months ago *The Readers' Digest* had a symposium on the cure for insomnia. Many of the remedies were interesting. We shall quote two. Hugh Herbert, the movie star: "When I can't sleep, I get up and watch the goldfish. The first thing I know, one of them will gape at me. Then I yawn at him. We keep this up for a few minutes and usually I'm so sleepy that I can't find my way back to my bedroom." Orson Welles, actor and producer: "I get up and read the History of McHenry County, Illinois." One of our remedies is to imagine that we are in attendance at a prolonged session of presbytery. Another is to pretend that we are reading Hodge's three volumes of theology. Still another that we are reading an unexpurgated edition of the poems of Mrs. Felicia Hemans. That usually turns the trick. What a blessing as a sleep producer is a dull book! It has value, too, along other lines. Hasn't an immortal bard written?

"Should there be another flood,

To this book we'd fly;

Though the world should be submerged,

This book would still be dry."

Considerable fun has been poked at the church as a cure for insomnia. The story has come down of an old Scotch woman who was

sick and couldn't sleep. "Take me to the kirk," was her plea, "for I slept there 40 years." It was done, and soon her vulnerable head was nodding. Maybe young Eutyclus, of Troas, could confirm that story. After an experience of his he may have said in testimony meeting, "Even the great Paul couldn't keep me awake. However, Paul was long preaching. If he had cut down a bit on that sermon, I wouldn't have been so overcome by my slumbers that I fell out of the window."

"Did the people approve my sermon?" the new parson asked his wife after the first Sabbath was over. "I think so," was the comforting reply, "for many of them were nodding." Preachers, and other folks, too, can avoid a good deal of trouble by heeding two rules. First: Don't talk in your sleep. Second: Don't sleep in your talk.

Here is a seventeenth century jingle that has come down from old England. It proves one thing, I judge, and that is that the English have a sense of humor.

Old South, a witty churchman reckoned,
Was preaching once to Charles the Second,
But much too serious for a court,
Who at all preaching made a sport.
South soon perceived his audience nod,
Deaf to the zealous man of God;
The preacher stopped; began to call,
"Pray wake the Earl of Lauderdale."
Shame, Earl! Why, 'tis a monstrous thing,
You snore so loud, you'll wake the king!

There is one King who doesn't need to be wakened. If any young preacher is reading this, we recommend that some day he prepare and preach a sermon on "The Insomnia of God." Let him take as his text the fourth verse of the One Hundred Twenty-first Psalm, "He that keepeth Israel shall neither slumber nor sleep." The God who never sleeps! He must lose patience at times with us poor sleepy-heads. A statistician claims that the average man of 70 years has spent 23 years of that time in sleep. We'd raise his figures on that proposition. He is talking about physical sleep, when as a matter of fact many of us go all through life just about half asleep. Pastor Russell used to waste a good deal of time talking about soul sleeping in the next world. The tragedy is that myriads suffer from soul sleep in this world. "When they were awake they beheld His glory," was said of three disciples amid the splendors of the transfiguration out on Hermon. Our prayer to our sleepless God is, "O God, as we move through this month, keep our souls wide awake!"—*United Presbyterian*.

CHOIR AND CONSOLE

PRELUDE

Reverie Interrompue	Tschaikowsky
Idyle	Lefebure-Wely
Prelude in F Major	Groton
Serenade	Lemare
Andante Con Moto	Smart
Sunset and Bells	Federlein
Chant d'Amour	Granfield
Berceuse	Iljinski
Pilgrims' Song of Hope	Batiste
Magnificat in F Major	Claussman

OFFERTORY

Supplication	Hosmer
Pastoral	Faulkes
Chorus of Angels	Clark
Prayer	Callaerts
Consolation	Mendelssohn
By The Brook	DeBoisdefre
Pastorale	Ludebuehl
Berceuse	Spinney
Berceuse	Schytte
Nocturne	Chopin

ANTHEMS

Through the Day	Naylor
I Am The Lord	Demarest
Souls of the Righteous	Noble
Recessional	DeKoven
Awake, Awake	Matthews
God Is Our Refuge	Macfarlane
Behold, Now Praise The Lord	Woodman
I Will Lay Me Down	Gadsby
Seek Ye The Lord	Roberts
O Lord, How Excellent	Ambrose

POSTLUDE

A Mighty Fortress	Faulkes
Minuet in C	Drifill
Closing Voluntary	Ashford
Postlude in F Major	Guilmant
Toccata	Yon
Duke Street	Whiting
Jubilate Deo	Silver
Postlude	Friedemy
March Celebre	Custard
Benediction	Dubois

There is a difference between being a shepherd and a sheep-dog.

The Church will evangelize or fossilize.

Christ wants fellowship not patronage.

A prayer not only draws God down but man up.

Don't let the means of worship obscure the Object of worship.

Do you have heaven on your tongues end and the world at your finger-tips?

REVELATION THROUGH PERSONALITY

RICHARD BRAUNSTEIN

Text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

PERSONS are not indispensable. Ideals only, are indispensable. Unless one accepts the doctrine that persons are indispensable for the propagation of ideals and the mediums of standards conformable to the Christian revelation.

The average person regards himself as unique in the scheme of things. While psychology agrees with this — every person is unique — there is no justification for that conceit which is God's gift to little men.

There is a justifiable pride entertained by those who reach the top of any profession or business. Such deserve all the credit we are able (and willing, because praise is still not a drug on the market) to give them.

It is a hard doctrine but let no man or woman think too highly of self. It is better to think of one's work as important rather than the importance of the worker. We know persons who take themselves too seriously. By the same token they do not think seriously enough of their task. Every field is crowded. Competition is keen. Few get to the top. But duty well done never goes without its reward, however humble the theatre of action or the locale of a chore.

Men must prove their worth in salt. There are exceptions here and there where men reach positions of envy by other means than sweat of brow and weary limb. They tempt us to think that the spoils system conquers over the merit system. Petty politics have always been played by those whose philosophy of life is "He whose bread I eat, his song I sing." But *the ability to gain a throne cannot be matched by the ability to hold a throne.* Otherwise history would be static and the story of man a page of ditto marks.

There are times when we think our little

world cannot thrive without us. This is true, until somebody else is given our place. There are many candidates for the place we fill and the line forms both to the right and to the left, from sunrise to sunset.

A splendid theme for debate is whether the individual is nothing and the system is all. We see how this works out in the story, "Oil for the Lamps of China." It is not a pleasant picture but it is devastatingly true — in the ranks of industrial and denominational life. In the Army and Navy we find this illustrated every day. Discipline comes before men. No man is an honor to the Service who detaches himself from Regulations. It requires men to exercise discipline, make it reproductive and operative in their daily lives.

Life breaks down everywhere when a cross is limited to religion merely. The meaning of the cross is more inclusive than a church ritual or sermon, however beautiful and eloquent. No man is really religious until he applies the principles of the cross, — the sacrificial life — in the come and go of the daily contact. The cross is more than our hope. It is our pattern. *The cross is the plus sign in our minus lives.*

Revelation is through personality. The pathway of God to one heart is through another heart. "God buries his workmen but the work goes on." John Wesley said that. He said of himself, "Like a pen is in the hand of a man, so am I in the hand of God." Ralph Waldo Emerson said, "Institutions are the lengthened shadows of men." That is why many men are immortal. They have not lost by self-effacement. They gained because they lost themselves with prodigal abandon in the field of their endeavor. The incarnation is emphasized in the purple chapters of history. "The Word became flesh and dwelt among men." That is why, the enemies of Jesus, who crucified Him, were unable to erase His ideals or kill His purpose.

The Y. M. C. A. and the Y. W. C. A., the Boy and Girl Scouts, the Salvation Army and the Red Cross Society were first the dreams of

men and women who had a passion for the well-being of their fellows. They are revered and remembered by posterity. Men live because of their ideals. They perish because of their lack of ideals. In the last analysis the man does not count but you cannot discount his ideals. You can dissociate a person from his soul but you cannot sever any soul from its dream.

Death comes to all. We wonder how we can spare some. But as Benjamin Franklin said, when he sought to comfort a friend:

"A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals? We are spirits. That bodies should be lent us, while they afford us pleasure, assist us in acquiring knowledge or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid, become an incumbrance, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way."

On a shelf before us there is a book titled: "The Persistence of Spiritual Ideals in English

Letters," written by Henry Nelson Snyder. On the cover wrapper we read: "For better or worse, it has been essentially the fact that those who have most thoroughly represented the thought and aspirations of the race in literature have been moved and guided by certain spiritual ideals that have not greatly changed through the centuries."

That may be said relative to all the creative arts — relative to all creative living. "Certain spiritual ideals that have not greatly changed through the centuries."

Persons are messengers. They are not the message. As messengers they are indispensable. But *the prophet, teacher, preacher, missionary, the helper and lifter of mankind, is never as indispensable as the truth for which he is medium*. Leaders and thinkers come and go. Only the truth stays. It stays because it is incarnate in other leaders and thinkers. It is not what shall be with the Truth when we lay down our tools but what we intend to do with the truth while we still have the strength of the day and hour, — or what we intend the Truth shall do with our thoughts and lives.

The Gospel is not man using the Truth. The Gospel is the Truth using man.

THE WIDENESS OF THE DOOR

GEORGE McPHERSON HUNTER, D.D.

"I am the door." John 10:9.

IN an old Italian city are narrow streets, smelly lanes, ancient houses, with cramped quarters. A city of squalor, without relief from the bondage of its narrow limits.

Go up one of its narrowest streets and you are stopped by a great iron hinged oak door. Rap on it, and an unseen hand opens the door. Show your card and it is flung wide open. At once you step into an enchanting Italian garden with bubbling fountains, fragrant flower beds and the walls covered with clinging ivy. Birds sing their songs to God in that beauty spot behind the ponderous oak door.

Only a door stands between the dismal, cramped city and the light, beauty and sweetness and freedom of the garden.

When Jesus said, "I am the door," he was saying to youth, wherever you are, under whatever condition you live, beneath whatever flag you were born, through me you can enter

into the glorious freedom that I offer to the youth of the world.

"Give me freedom," was the cry of young nations a hundred years ago. But it was not Christ's freedom. In Him is there power to express all the personality that God has given you.

Middle age yearns for freedom from the galling pressures of life. The bondage and yoke of responsibility, and the haunting fears that molest them about children, health, and future years.

Old age has its quiet days and vivid alarms when the hulls of life go stepping down, on to the end. Well, God intended Christ should receive them at the door.

From the cradle to the grave the cry is freedom. Christ says, "I am the door," into freedom, where the alleys of routine are changed into avenues of blessing.

All the cravings for freedom are answered in Him. He offers Himself as a wide open

door into a world of love, safety, joy and peace.

I Am the Door of Safety

Safety, security, how often you hear the words. This generation has discovered that life is uncertain, precarious.

Safety first is a watchword. It is blazed on factory walls.

Insurance men tell their clients to be safe and get beyond the reach of the long arm of mis-chance and danger.

Jesus, our Lord, wants the world to be safe in Him.

He is the door that saves us from remorse, disgrace. These are a cancer in the heart and the soul. In Him, the "Door," we are saved from moral collapse.

Are you all in behind the door?

In a hotel in Galveston, Texas, a sturdy, sun burned young man brushed past me and said to the clerk, "Are they all in?"

"Yes Sir. They're all in."

"Who is that?" I asked.

"Manager of the baseball team. He wants to know if his players are in the hotel." For safety he wanted his players behind the Hotel door.

A mother as she lay dying, with her grandchildren and daughters all around her bedside, her mind was running back into the days of young motherhood. She began to mutter. Bending over her they heard her say, "Are the children all in."

Sunday school teacher, are your children all in the door?

Parents, are your children all within the safety of the door?

He stands ready, willing to take us all into His eternal safety.

I am the door into sufficiency.

Look how wide the door is. See where it opens into freedom, safety, sufficiency.

How old is that cry in cities, "Oh give me sufficiency of bread."

In political science the dominating thought is sufficiency for the masses.

"Full dinner pail," "full gas tanks in the auto." Henry of Navarre promised two chickens in every pot to the French peasants. Under Henry, no peasant ever had enough to eat, and today millions have empty pails.

When Jesus said "I am the door," by me if any man shall go out and in he shall find pasture. Pasture; that means sufficiency.

Plato said, "Man is a social animal." Aristotle said, "he is a political animal." Augustine said, "he is a religious animal." Carl Marx said, "he's just an ordinary animal." The Gospel declares, "he is all of these things, but always an insufficient animal."

Jesus declared, "I am the door into plenty." The most pathetic greeting in the world is the Chinese. "Have you eaten rice?" Millions live and die in China without ever getting sufficient to eat. Poor hungry China has been feeding on the husks of Confucianism for thousands of years.

When they see the door into sufficiency, then and only then will they have bread, spiritual and material enough and to spare.

Dickens, in his "Tale of Two Cities," has a terrible chapter on hunger.

The hunger that walketh on every side street, stalked down the main avenues, dodged round corners, peeped down chimneys.

Thank God we are removed beyond the hunger belt, delivered from fear and famine.

Yet are we satisfied?

An old fable tells about seeking a satisfied man's shirt, but when the satisfied man was found, 'he had no shirt.'

Millions want something, rest of conscience, forgiveness of sins, escape from the penalties of sin.

To men haunted by a thousand wants, Christ says, "I am the door into sufficiency." Abundance for the inner life.

Haunted by a thousand wants are you? Well Christ says, "I am the door into sufficiency."

"What did you think of the sea?" I asked a woman who had led a hard, narrow life. So many things she had wanted and never got; so many places she wanted to go and never got near them. She said about the sea:

"It's the first thing that I ever saw, where everybody could get a sufficiency of it and there would be plenty left over."

Christ wept over Jerusalem, knowing he had all things for the city and it refused Him.

If one might dare use the words "The tragedy of God's home," is that His Son is the door, and generations of men and women are outside perishing with hunger.

Jesus says, "Come in." He stands at the door and calls. He wants "All the sons of men inside."

For, one day the door shall be closed, and no man will be able to open it again.

OPPORTUNITY AND CHALLENGE

ORVAL H. AUSTIN

Text. Ps. 42:5.

LIFE has changed immensely in the last seven years. New things come so readily and so commonly that we hardly realize their encroachment. Everything from ready-sliced bread and the bright colors used in kitchen decorations to the stream-lined air-conditioned trains have made their way almost unnoticed into our daily lives. The sliced bread shows an attitude towards work, the shiny kitchen reflects an attitude towards the home, the stream-lined train gives evidence of a desire for speed. A new scene has crept up on us so quietly that we, in our intentness upon the play, have not observed the changing of the backdrop.

The inability of great numbers to find their happiness in their own endeavor, the apparent necessity of being constantly occupied, the fear of solitude, are parts of a picture which we rarely take time to observe. We know, of course, that people become bored and turn outside in to keep amused, but we do not have the perspective to see it clearly and hence are little alarmed by it.

But these things, important as they are, are not the things of greatest moment in our world. Something has happened and is happening to the Church of Christ. Our attitude towards the Unchanging God is undergoing rapid change, which is reflected in a changing Church.

One of the instructive factors in the change is the fact that the Nazarene Church is the fastest growing Church today. One of the Holiness Groups, highly emotional, backward, preaching a gospel which is the same as that preached in the 18th Century Awakening. Yet it continues to grow more rapidly than any other church group.

While it has no apparent immediate connection with the Church, another factor is to be found in the tremendous growth of the institution of psychiatrist or consulting psychologist, especially in our cities. There is an intimate connection with the Church, because

examination discloses that the psychologist is doing for the people who can afford it exactly the thing that the holiness Churches are doing for those in the lower income brackets — and incidentally the thing that the Church has been doing for centuries but has largely failed to do of late.

If we investigate both these factors we find at the bottom of both the same deep human need. Deep within the human breast there is

need for a sense of social acceptance, a feeling of being a part of a group. Students of Criminology say that many criminals are persons who have been forced into that kind of life by the social acceptance that they could find in no other

Dear Mr. Ramsey:

It was a surprise to find my letter printed in the October issue of THE EXPOSITOR, but a very pleasant surprise.

That is not the reason, however, for my submitting the enclosed manuscript. The sermon was written a few weeks ago to be preached to ministers in the Presbytery of Indianapolis, and at the time I had planned to submit it to THE EXPOSITOR to see if it were the type you could use.

*Sincerely yours,
Orval H. Austin.*

way. But we need not go so far afield. Observe the tendency in ourselves or in our neighbors to seek company. And note the restraints we impose on ourselves or the demands we meet, just to be like others in the coveted group. The length and curl of hair, the cut of the business coat, the liking for common recreations, are dictated by the same social pressure. We *must* be accepted by *some* group or we suffer. We are afraid to be alone. There is another fact, not so well recognized, that the fear of being alone is fear of being alone with God, who will judge us or cause us to judge ourselves. This fear makes us seek, yea demand, society and congenial surroundings.

Therefore, anything which we have done or thought or imagined — or feared we might do (the consequence is the same) — anything which we fear will make us judge ourselves as God would judge us will make us afraid of our own company, afraid of God. And it will make us seek that which is the reverse of isolation — constant action, always to be doing something, the company of those we think will understand. At the same time we are paradoxically afraid of the company of others, because we are constantly afraid that they might find us out and judge us as harshly as we judge ourselves. This, for which we judge ourselves and which makes us fear the judg-

ment of others, the Church has called sin. Forgiveness is necessary before we can face ourselves and our God alone, before we can be ourselves, free and un-inhibited, in the presence of others.

This sense of forgiveness the Church has always supplied. God may hate the sin, but He loves the sinner, and will forgive him. If we feel God's forgiveness, we can forgive ourselves and can face others with equanimity. But of recent years the presence of God has become less real while the opportunities for unsocial and unacceptable behavior (sinning) have increased. Especially in this time, under conditions where many people are brought together in groups which have no sense of social solidarity, without the sense of belonging to a group, do we find increased opportunity for sinning and a decrease in the sense of forgiveness.

So we find two phenomena, one at either end of the social and economic scale; indeed wherever people live under conditions of isolation. At one end of the scale the Holiness Groups have continued to carry on the former work of the Church. Hearts overburdened by a load of guilt (which is more than a phrase) set up barriers against the outside world, against God, in their fear of judgment. The Holiness Group, by its intense emotional appeal, breaks those hearts, causes them to be unburdened so that the sufferer can come face to face with himself and his God, and needs no longer fear the discovery of his friends. This rehabilitating process is the age-old process of confession, repentance, forgiveness, conversion, which the Church, since the time of Christ, has known and lived by.

Strangely enough, while this type of Christianity has gone from our respectable, middle class, conventional churches, the same technique has cropped out in cities and among those at the other end of the scale. For those who have stranded themselves by their guilt, the psychiatrist is serving the function once served by the Church. On a purely social level, usually, the psychiatrist or consulting psychologist is enabling the sinner to unburden his mind of a sense of shame or futility, and again to face himself and society. The same steps and techniques as the Holiness Groups employ, and as the Church has historically known, are employed, — the confession, repentance, forgiveness, conversion experience —. The fault and weakness is that God is ordinarily left out of the picture.

The in-between person, the one who is neither attracted by the emotional pressure of

the Holiness Group nor by the heart-searching of the psychiatrist, is no longer served by the Church; and as a consequence, there is much confusion, fear of being alone, fear of God, demand for constant congenial companionship. No wonder the Church is suffering. Who will come to Church if there he faces a danger of meeting judgment — with no hope of salvation? Who, afraid of being alone, will not prefer the congenial company of others who laugh gaily and dull the painful thoughts with drink, to a quiet moment of prayer alone with God? To such a one, of course, the long evening hours are rattled away more comfortably than they are spent in silent meditation under the stars. And perforce, when this course has been begun, it becomes more and more painful. More and more urgent becomes the demand to rattle and postpone the moment of separation. More and more painful the thought of Church. Hence more and more scornful the attitude of "the fearful of God."

Here is at once an opportunity for, and a challenge to, the Church. If the Church is to function today it must meet this need. To do so it must recognize the forces at work in our society. It must awaken a sense of need for the solution the Church has to offer. And it must return to its function of bringing to man the sense of God's presence and His forgiveness. These lie deep in our heritage. Every page of our religious literature speaks of this need and the answer. Yet we have allowed it to slip away.

Here is at once an opportunity for, and a challenge to, the minister. If he can read new meanings into the old words about sin and forgiveness, he can reach the hearts of his people; his message will be one that reaches the needs of his congregation and ministers to them. If he can hear their troubles, careful not to violate confidences, and relate them to God's message, he will truly serve.

YOU MAY KNOW

*If you sing and no one listens,
Teach and no one hears,
You may know God's disappointment
Blessing empty years.
If you give and none are grateful,
Love and no one cares,
You may know God's endless patience
Waiting for our prayers.
If you wanted bread when hungry,
Drink when sore athirst,
You may know God's deepest anguish,
He who loved us first.
If you gave your blood to ransom
One who proved untrue,
You may know God's boundless mercy,
He who died for you.*

—O. J. Hanson, in *Lutheran Herald*.

GETTING DOWN TO BUSINESS

JOHN MADISON YOUNGINER

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Acts 8:35.

THE time has come when the Christian church must boldly and loudly proclaim the sufficiency of its Christ, in opposition to all the assertive paganisms which are today claiming the allegiance of men.

Too long the church has been shrinking from giving the proper prominence to Christ as the one person to whom we all owe our allegiance in personal, business, and national life. The result has been that men could attend some churches for a whole year without being able to gather any clear impression of the foundation truths of our Christian religion. Too long we have been dealing in mere generalities without striking on the fundamental aim and mission for which our holy religion stands.

Europe today shows how hungry the souls of men are for a Christian philosophy of life and conduct. The preaching of the dictator will get a stronghold on men with his philosophy and dogma if the church fails to get down to business and do the business which Christ gave for it to do—that business which the early Christian church so zealously started out doing. In other words we have allowed the pagans to capture the technique of the New Testament and they are making quite a noise in the world with their own built-up philosophies and man-made creeds.

This Business of Preaching

If the Christian church is to continue to address itself to people, the people are entitled to ask for definiteness and clarity of enunciation. The pulpit is no place for indistinct mutterings and half-audible generalities. If preaching does not change the lives of the people who hear it — then something is desperately wrong with that preaching. A young minister once complained to C. H. Spurgeon that conversions were few. "Don't you expect conversions every time you preach?" asked that great winner of souls. "Oh, no sir," the young minister replied. "Then," said Spurgeon, "you are not likely to get them." It is said of an old minister, who was exceedingly successful in his ministry, that every Friday he locked himself in the auditorium of his church and went to seat after seat kneeling in prayer for those who sat there on Sundays. The lesson for us

is obvious. There is no wonder that this earnest minister's preaching brought results in the lives of his hearers. And I seriously fear that is where we are failing to get down to business in the business of preaching!

A Going Business

Philip demonstrated that our religion is a "going" business! It means going to people — and it means going to them on the approach of their own particular understanding level. As soon as the angel of the Lord spoke to Philip, saying, "Arise and go," he arose and went. "And behold a man" is journeying on that road who needs spiritual enlightenment. Philip loses no time getting up in this stranger's chariot to "preach unto him Jesus." He started right where this stranger was — at the same scripture where he was reading. He got down to the stranger's own level of understanding and then led him on, step by step, into the unfolding simplicity of the Christian faith. Philip was wise enough to avoid beginning at a place where the foreigner was incapable of taking hold. That is where we often make serious mistake. Going to people where they really are.

An Urgent Business

When we look at the ministry of Jesus we see him always getting down to the urgent business of his central aim and mission. One day Jesus and his disciples came upon a man who was blind from his birth. The disciples immediately began bothering themselves over a question of theology which the case suggested: "Who did sin, this man or his parents, that he was born blind?" But Jesus saw no time to busy himself with questions of this sort as long as a man before him was in such desperate need. It was no time to consider such speculative questions as the disciples were willing to inject at the moment. Jesus therefore declares the urgency of getting down to business — "I must work the works of him that sent me, while it is day: the night cometh, when no man can work!" And he starts meeting the desperate needs of the man before him as he definitely "annointed the eyes of the blind man with clay." Immediately, after following the command to go wash in the pool of

Siloam the man "came seeing!" No time was wasted through appointment of a committee to study the man's case. No investigation was ordered—no discussion. Jesus simply went to work with the man and gave him just what he needed.

These disciples seemed willing to spend precious time arguing about something that would do nothing toward helping a man's immediate and desperate needs. The church can easily fall into this error. It can busy itself over dogmas and creeds and theology and organization and denominational differences while countless thousands of poor blind sinners stand at its doors crying for sight and a way out of darkness. It can squander precious time over possible causes of world chaos and never get down to the urgent business of offering a cure for it. It is like standing before a building that is already in flames, with a helpless child trapped inside, and discussing possible causes for the fire. That is no time to stand and talk! It is urgent time to get down to business and rush inside to save the child's life before it is too late. With a world all about us already sick and dying — with countless people all about us withering and crying under the strain of things — we must plunge in with cure! Our Christ is able to meet the dying needs of men *now*—if we will only get down to business and make him known.

Putting Religion into Business

We cannot departmentalize ourselves into spiritual and material — we are both. We are rooted in the natural and the whole of our spiritual life must express itself in a physical universe. Otherwise it would be a spiritual unreality. Religion cannot say: "We will not dirty our hands with the economic world." Business and religion are interrelated. Business and religion intermingle for the simple reason that the same people who are in business are in the churches, and the people in the churches are in business. We are dealing with the same people in two realms — business and religion. Business without religion is selfish and sinful, and religion without business is departmentalized, sentimental and out of touch with the life of the world. It is the business of the church and religion to make sacred the secular. Business needs religion and religion needs business — and when these two are brought together under the Christian ethic our business and professional men will come to look upon their daily work without the feeling that it is sordid and unchristian.

The world today is too much in the throes of hate and prejudice and exploitation of weak groups and minorities. Religion denounces war and social and economic injustice. This business of Christianity is a mighty enterprise with the aim of helping individuals in society and improving a society of individuals. Jesus spared no bitter words of denunciation against those who devoured widows' houses and who despised the poor from whom they deprived a right opportunity in life. He spared no words of warning against those who in their selfishness and greed harbored riches, without benevolence, and without concern as to how they acquired it. And the church of Christ should lose no time today as it gets down to its business of speaking the mind of Christ to an age of social injustices and unmoral practices.

Every Man's Business

It is every man's business to translate the words and spirit of Christ to his own life here, now. For the individual to get down to business in religion means more than just attending religious services on Sunday, singing a few glorious hymns of the church, and going through a few merely mechanical routines of religion. It means BEING Christlike in spirit and practice. You may fail in many respects to do the job as you should, but if you sincerely try — and keep on trying — you will reap spiritual compensations not known in any other way of living. The continuing dividends of such a life are too abundant to make it unattractive for those who are already trying it. There is Martin Niemoeller, Christianity's most modern martyr, standing fast and faithful to the rugged way of the cross and finding it a joy to do so. And there are others like Stanley Jones in India, and Kagawa in Japan, and Schweitzer in Africa who consider Christianity the supreme business of their lives. It takes heroic courage to get down to the business of living just as Jesus wants us to live.

After all, this business of Christianity is a LIVING business! It is said of Saint Francis of Assisi that he once approached a young monk and said, "Brother, let us go down into the town and preach." Whereupon the two went walking together, conversing as they traversed about the village, to the market place, along the streets, in the lowly alleys and narrow lanes. When they arrived back at the monastery the bewildered young monk asked: "Father, when shall we begin to preach?" "My son," the aged and gentle Francis said, "We have been preaching: we were preaching while we walked. We have been observed by

our fellows, our behavior has been remarked, and thus we have delivered a morning sermon. My child, it is of no use that we walk anywhere to preach unless we preach as we walk."

It is the supreme business of every man to live a Christlike life. Then in his business of living — his walking and his working — he will be preaching Christ, too.

OUTLINES

CLAUDE R. SHAVER, D.D.

Divine Heritage in Human Life

"The Riches of the glory of his inheritance in the saints." Eph. 1:18.

This statement is a reversal of the popular idea that man has an inheritance in another life with God. It is not a denial of that fact but a connotation which completes the relationship between heaven and earth.

I. This is not a presumption that frail creatures of earth are susceptible of heavenly possibilities;—at least not since Jesus Christ touched the earth. For "saints" to Paul did not wear a halo and a beatific air. They were flesh and blood beings who had caught the vision of the Christ Standard of living and were promoting it amidst every form of persecution and trial. They were the "elect" as Paul construed that term:—having responded to the overtures of grace.

II. The "Glory" was the heroic pursuit of their heavenly vision. In later centuries the Knights who followed the vision of the Holy Grail were honored. But that chivalrous quest did not compare with that of Francis of Assisi, John Huss or John Wycliff. Today there are many obscure heroes who are pursuing equally noble callings: "Children of God" (John 1:12).

III. They were enlarging the divine heritage by winning others to the Christ standards. As the husbandman is concerned with the flock that multiplies, or with the orchard that reproduces its kind, so the Great Gardner is most interested in those groups of men and women called "*the church*" that are active and evangelistic. "There is joy in the presence of the angels of God over one sinner that repenteth." And sinners do not repent unless they are persuaded by earnest disciples.

Three-fold Dimensions of Gratitude

"She hath done what she could . . . anointed my body aforehand." Mark 14:8.

It would seem from this record that Jesus could discern some dimensions of gratitude

that superficial observation might overlook. Moreover that these measurements reached both far and wide.

I. In *extension*, the woman went "as far as she could" and that is all that Jesus, or God Almighty, expects of any one. Conditions of discipleship begin with the simple profession of trust; which any sincere person can make. This length included a venture into the presence of a company of men—rather an unusual step; yet farther evidence of doing what she could; even though criticised for it.

II. There was a *breadth* of vision in that act; which was an object lesson to those jealous minded disciples. Some of them were thinking of first places in the Kingdom; but Mary forgot herself in the broad expression of loyalty and love. Thanksgiving should look beyond personal and selfish blessings.

III. The *depth* of this emotion is already manifest in the intensity of its expression. The cost; the social conventions violated, the scorn of the guests, all had to be faced; and yet the strong current of thankfulness carried her along and was commended by the Master.

The familiar Doxology begins on an earthly level; but it rises to heights with the heavenly host, in the presence of Father, Son and Holy Ghost.

Everyday Religion

"And every day, in the temple, and at home, they ceased not to teach and to preach Jesus as the Christ." Acts 5:42.

Introduction:

This is the account of the conduct of the members of the first church at Jerusalem. This is the scripture record of the church Jesus established, it is the way in which Jesus would have members of His church live today.

I. Their Conduct

They taught and preached Jesus as Messiah.

1. They were ordered to stop preaching, yet they ceased not.

2. Their difficulties: (1) Jewish religious leaders were against them; (2) Roman author-

ities were hostile; and (3) Some of their own leaders were imprisoned.

3. They taught and preached. (1) They taught the people about Jesus. (2) They urged them by preaching to accept Him as Saviour. (3) They preached Jesus as Christ. a. Not as an example. b. Not as a good teacher. c. But as the Saviour according to the Scriptures.

4. They lifted up their risen Lord. "And I, if I be lifted up from the earth, will draw all men unto myself."

II. Their Sphere of Action

1. In the temple. (1) How appropriate to teach and preach Jesus in the Temple, *the appointed place of worship*. Certainly Jesus ought to be preached in God's house. (2) The Temple was the centre of Jewish learning. a. Here was the graduate school. Gamaliel. b. Here were lesser teachers in their places. c. Here were the greatest Jewish philosophers. We need to teach and to preach Jesus in our schools everywhere. (3) The Temple was a place of social intercourse. a. Family reunions were held here. b. People of every class met here. c. Men and women from all over the world met upon common ground here. The Gospel needs to be preached so that it will permeate our social order. (4) The Temple was also a place of business. The preachings of Jesus in business will revive our economic order.

2. At home. (1) How wonderful, how fitting, that Jesus should have been taught and preached in the home. (2) They taught the members of their own families about Him. Value of home-religion is inestimable. (3) Neighbors came into their homes and they found Jesus being taught. How good it would be if when friends come to see us they find us ready to teach and preach Jesus to them, how much better than what they usually find.

III. The Time of Their Action

Every Day

1. Each day found them about the Lord's business.

2. Each day they told others of Christ.

3. Their task was so important that they had no time for anything that would preclude Jesus.

4. How different from our cry that we are too busy for religion.

Conclusion: We should teach and preach him everywhere we go, each day.—Rev. George D. McClelland, First Baptist Church, Fairbury, Nebr.

JUNIOR PULPIT

RICHARD K. MORTON

Lop-Sided

WE all pity anyone, don't we, who has one arm or leg larger than the other, and therefore is deformed and crippled? We should think it very unfortunate, too, if anyone had an ear or a cheek larger than the other.

You know, too, that you can't make a wagon or cart go in a straight line if the wheels of the two sides are larger round than the others. Lopsidedness is a serious handicap. We like things developed and made in a balanced and even way.

Yet sometimes we ourselves get rather lopsided, too, don't we? Take this piece of wood (*holding it up to view*). See how one side has been sliced off, so that it is smaller than the other. That piece now is not useful for much. Take this piece, on the other hand (*holding it up to view*). Notice that the two sides are exactly of the same size. This piece of wood looks attractive, and can be used for many things.

Likewise, when our lives become one-sided or lop-sided, they look peculiar and are not as useful as they might be. Sometimes we like to go to the movies and to other pleasures, and then won't do our chores and lessons, and so we get lop-sided. Sometimes we want our playmates to go to places, play games, and do other things we like, and then we won't, some other time, do with them what they like, and so we get lop-sided, and lose our friends.

It's a pretty good idea to be evenly developed, so that we shall be able to do what God wants us to do and what our friends expect of us.

His Fullness

Have you ever tried to get the last little bit out of a glass or a tube or a barrel, or something of the sort? It is certainly hard. We should not think much, either, of anyone who brought us, as a gift a basket only partly full of some apples or a jar only partly full of jelly, would we? We should expect that these things would be full.

Yet when we think of it, there are often times when we do not fill our lives really full, do we? We are rather content with just a little bit.

I have three glasses of water here (*displaying them*), as you see. This one (*displaying one*) has in it only a very small amount of water. It is almost empty. This represents a

life that has in it only a little kindness, love, loyalty, and strength. It will not help much. Here is another glass (*displaying the second one*). You see that this is about half full. This represents a person who has done better, but still is only half in possession of the fullness of grace and goodness and love which God might put into him. And here is the third glass (*displaying it*), full practically to the brim with water. This represents a life that is just full right up with joy and goodness and love and service which God can put into a life that follows the way of Jesus Christ. Paul tells us that we may have the fullness of God in us, and others have discovered that, if we truly follow Him, our lives will be so completely full of His Spirit that we shall have no room for anything bad or useless.

Endurance

We all like to have strength. You boys know that in your play yard or at school, you think a lot of the boy who can defend himself in an honorable fight. You dislike a sissy and a coward. You girls, too, like best a girl who

isn't a cry-baby, and is not afraid of a little pain or hardship, and is not all the time running to mother for help and defense.

I once knew a small boy who, when his parents were in a serious accident when their car overturned, held out courageously until he himself crawled out from underneath the car and dragged himself for help. Many people gave him much credit.

You see these pieces of string that I have (*hold them up to view*). One is very thin and weak—you see how easily it is broken (*give it a quick snap*). Here is another. That is not so easily broken (*give it a harder snap*). Now, here is a piece of string that looks as if it could endure. We might even do up a heavy package with it. It is not easily broken (*give it a hard pull*). You see, I can't break it at all. Now people are like these strings. Some are pretty and useful when there is nothing hard or difficult, but they cannot endure anything. What our Father in heaven and our friends around us most need is young people who are like that strongest string—who can endure and hold tight. They are the ones that can do most for Him in this world of need.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Blessed God for Both

Psa. 134:1. "I will bless the Lord at all times."

The plantation Negro has a characteristic that I cannot recall ever having seen mentioned; yet it is a salient manifestation of his faith. It is that he rarely criticizes the weather, and he does not like to hear it criticized. This is because he accepts all natural phenomena as God's work. Often I have been gently rebuked by a Negro for complaining of heat or cold, wind or rain. Once when I said to old Rose, "This is a terrible day," she, a certain eerie and ancient wisdom glinting in her eyes, replied, "We must not forget that God made it, sah." One steaming July day I was talking idly with a group of Negroes when the question arose which was better, hot weather or cold, and Flora, as if the question were a reflection on the Creator, said, "Well, as for me, I bless God for both."—*From "Insight," by Archibald Rutledge in The Atlantic Monthly.*

Became a Better Fisherman

Gal. 6:10. "As we have therefore opportunity,"

I recall a conversation which I had a year

or two ago with one of the most skillful deep-sea fishermen I have known. There was very little about the habits of the fish which he did not understand. I was impressed, however, as he told me of a lecture to which he had listened, delivered by a professor of marine biology. "Well," said the fisherman, "I've always been a practical man and have had great contempt for talk, especially on this subject of fishin'. That's been the business of me family for generations. But, on the night on which I listened to that professor fellow talk, he told us the reason why we do what we do. Now I'm a better fisherman and I can answer questions too, as well as catch fish, for I'm using me head as well as me arms and legs."—*Dr. John Sutherland Bonnell in "Religion in Life."*

Recovered His Speech

Psa. 70:14. "I will . . . praise thee more and more."

A bit of praise is one of the best ways of dispelling a dark mood. I knew a man who lost his speech during the war. It was a case

of shell shock. One Sunday evening he was at a religious service and the company broke into the words of the 100th Psalm. Forgetting his weakness, he made the effort and found that his bonds were loosed. Speech had come back. A song of praise in the prison of gloom or depression can open the prison doors.—*Dr. James Reid in The British Weekly.*

Anticipating Spring Tulips

11 Chron. 4:5. "Flowers of lilies."

And speaking of spring bulbs, in November I had a fine example of the altruism of gardeners. I was visiting at the army air post at Langley Field. My hostess was getting ready to move, her husband having been transferred to a new post. With two tiny children under her eye, she was busy putting satiny brown tulip bulbs into the earth. "You won't be here to enjoy those," I commented, "Why don't you take them along and set them out in your new garden?"

"Oh, it'll be such fun for whoever comes here to have tulips come unexpectedly rain-bowing into the garden," she replied. And then added: "I hope whoever is moving out of the house where we shall live is planting bulbs for me."—*Dorothy Bridgell in Garden Digest.*

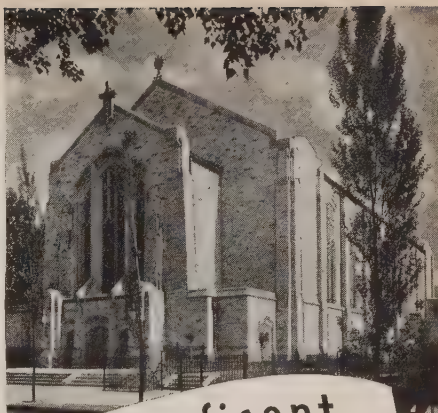
The "Rainbow Bracelet"

Gen. 9:13. "I do set my bow in the cloud."

I saw a unique piece of jewelry the other day called the "rainbow bracelet." It had seven circles, each circle bearing one of the primary colors. Fastened to the seventh circle was a tiny pot of gold, suggestive of the fabled fortune at the rainbow's end. But the real prize is not fabled, nor is it a pot of gold; it is the promise of God, and it is sure.

Whenever we see the rainbow through the rain we think of God's covenant, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." All the promises of God are like beautiful rainbows which we find scattered throughout the Bible. The storms of life are many, but there is a rainbow for every storm.

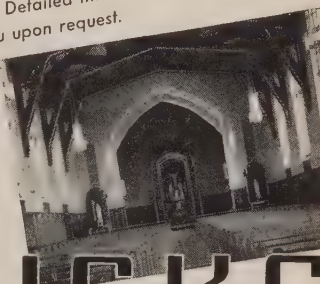
The rainbow is seen only when the sun is shining. Storm, sunshine, and rainbow go together. The tempest may be at its height, but if the sun is shining there is the bow. In the storms of human experience, when faith, and love, and beauty, and reward, and comfort seem to have departed, we look, and lo, there



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Do You Tribulate?

John 16:33. "In the world ye shall have tribulation."

There is an amusing story told of an old Negro mammy who was wont to make a big fuss and ado about any slight misfortune that beset her. On one occasion she was pouring out her greatly exaggerated troubles to a sympathetic soul who vainly tried to console her.

"Come, now, Aunt Mandie. Things really aren't as bad as you think. Cheer up and look on the bright side. Every cloud has its silver lining, you know."

"Well, maybe you's right," admitted Mandie, "but I can't see it that way. Seems to me when the Lord sends me tribulations it's my duty to tribulate."

Do we look at our troubles in a sensible way, or have we the philosophy of Aunt Mandie?—*The Adult Bible Class Monthly.*

Seeking Golden Windows

Phil. 4:11. "I have learned, in whatsoever state I am, therewith to be content."

There is a tale of a peasant-lad who noticed each evening that a house far away across the meadows had attractive golden windows.

Comparing those with the common glass of his own windows, the boy made a journey to this distant house that he might make a close examination of such windows of gold. Reaching the place near noon, he was quite surprised to find that these windows were of common glass just like the windows in his own house.

The lad decided to wait until evening. Then, he anticipated, a transformation would take place. Nothing, however, happened. Disappointed, he started homeward. Coming within sight of his own house, he was immensely surprised, for his own windows were of shining gold as they caught the glowing reflection of the setting sun.

"Distance lends enchantment to the view." But happiness lies nearer to us than we frequently realize. The setting sun turns our own windows to gold also, as those who view them from afar can witness. Often, however, we are charmed by the golden glow in the windows of others, while we consider our own to be commonplace.

Luxuries and Necessities

11 Tim. 3:4. "Lovers of pleasure more than lovers of God."

The truth of the matter is that the movies are just another of the extravagances stimulated by contemporary high-pressure salesmanship, which is also responsible for the great demand for glossy new cars, elegant refrigerators, abundant cosmetics and similar luxuries-not-necessities. Since 1932 the American public has decreased its gifts for support of churches by 30 percent, for general benevolences 29 percent, for community chests 24 percent and colleges 18 percent. At the same time, however, expenditures for the luxuries mentioned above, and for theaters, cigarettes, automobiles, liquor, jewelry, radios and other dispensables, have soared by 25 percent to as much as 317 percent.—*Condensed from The American Mercury for The Reader's Digest, November, 1938.*

Party Expenses

Isa. 55:2. "Wherefore do ye spend money for that which is not bread?"

A New York City debutante had her "coming out" party recently, and it is reported to have cost nearly \$25,000 to introduce her to Manhattan society. Here are some of the items of the bill: Supper, breakfast and use of the entire ballroom suite of the Ritz Hotel, \$7,500. Breakage, \$1,000. Champagne, \$4,000. Scotch, rye and soft drinks, \$500. Music, \$2,500. Private detectives, \$350. Decorations, \$4,500. Tips, \$1,000. Gowns and accessories for the young lady and her mother (not including jewels), \$1,000. Social secretary, \$2,500. Fee for pedigreed stag list of three hundred, \$500.—Some of these items are rather interesting, especially in their relation to each other; as, for instance, the \$4,500 spent for intoxicating liquors and the \$1,000 assessed for breakage. A quite considerable sum of money was put in circulation, and doubtless a good time was had by all. But somehow one is led to recall the French Revolution, and to remember the solemn words of the Hebrew prophet: "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"—*Dr. C. M. Elderdice.*

"A Jolly Family"

Prov. 29:18. "Happy is he."

Crown Prince Gustav Adolf of Sweden was interviewed by a reporter when he was about to leave the United States after his visit in

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Outline:

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 - a. Qualification—wise, kind, etc.
 - b. Experience—been over the road
 - c. Interest—He died for me
2. The Traveler—"me"
 - a. Must take the journey
 - b. Have not had experience
 - c. Need just such a guide
3. The Road—"path"
 - a. One of many
 - b. Is a narrow road
 - c. Not many going this way
4. The Destination, "life"
 - a. Contrast with death
 - b. A delightful anticipation
 - c. A glorious consummation

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July, 1938. With him were the Crown Princess Louise and their son, Prince Bertil. The reporter remarked that father, mother and son were so jovial that somebody asked:

"How does it happen that you are such a jolly family?"

"A jolly family," replied the Crown Prince. "That's the very highest compliment you could pay us."

"A happy family," added the Crown Princess, smiling at her husband, "is always a jolly family."—*The Associated Press.*

Because She Promised to Pay

Jonah 2:9. "I will pay."

DeWitt MacKenzie, Associated Press Foreign Affairs writer, said in one of his informative articles:

"When Finland's distinguished foreign minister, Dr. Rudolf Holsti, was here (in New York) recently I asked him why his country persisted in paying its bill to us. He replied that it was "because Finland had promised to pay."

So, notwithstanding the fact that other nations had defaulted in their payments, Finland continued to pay because she regarded her promise as sacred.

Thankfulness for Peace

Psa. 120:7. "I am for peace."

After the agreement at Munich between Hitler and Chamberlain an article appeared in "The Reader's Digest" on "When London Held Its Breath." The writer, Elswyth Thane, closed with this incident:

You hear a lot about the new cathedral being erected in Liverpool. In the mood for cathedrals, I set out to find it. I sat down in one of the wooden chairs and tried to envision the completed building.

Then something happened.

A short, stumpy woman in a shabby tweed coat and a black hat, with wispy hair, came in the door as though in a hurry. She went straight to the end of the row nearest the entrance and dropped to her knees on the stone floor and buried her face in her dreadful, work-worn hands and was still. To her, in spite of workmen tramping about, it was a church — and in her heart was thankfulness for PEACE.

The Cost of War

1 Chron. 5:22. "For there fell down many slain."

In calculating the cost of war we are apt to separate two elements—the sacrifice of hu-

man life and welfare, and wealth. But the two are intimately related and interdependent. The fact cannot be better illustrated than by some startling figures that have come to our attention.

Aside from the staggering loss of 30,000,000 lives, the World War, all told, is estimated to have cost \$400,000,000,000. It is not easy for most of us to comprehend such a vast sum, but we know, *it is a lot of money.* Translated into terms of happiness and well-being (which all of us can understand), what does 400 billion dollars represent?

With that sum, every family in United States, Canada, Australia, England and Wales, Ireland, Scotland, France, Belgium, Germany and Russia could be provided with 5 acres of land worth \$100 an acre, on it a house costing \$2,500, and \$1,000 worth of furnishings for it.

Every city of 20,000 inhabitants or over, in each of the above countries could be given a \$5,000,000 library and a \$10,000,000 university.

The remainder would be sufficient to set aside a sum at 5 per cent interest that would provide a salary for an army of 125,000 teachers and an equal salary for another army of the same number of nurses.

That is what four years of modern warfare cost the world—in terms of physical essentials to civilized social life, happiness and progress. —*Young People's Standard.*

Taking Pictures

Psa. 89:37. "A faithful witness."

On Memorial Day, 1937, 16 surviving members of the G. A. R. met on New York's Riverside Drive for a last sad march. But Comrade Bill Jackson didn't show up. The tottering Boys in Blue were apprehensive. But after the parade started they discovered him. He was running up and down the sidelines with the press photographers, taking pictures. The last march of the G. A. R. was something to record for posterity, and he wanted it recorded right.—*Karl Dexter in The Reader's Digest.*

Carried On

Psa. 101:6. "Mine eyes shall be upon the faithful of the land."

If someone only knew his name, the London public might have a new British hero.

The unidentified Briton was rowing in Regents Park Lane when Big Ben sounded the signal yesterday for two minutes of silence honoring the war dead.

Attempting to stand in his skiff, he tumbled

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into the lake, but came to rigid attention waist deep in water.

He was praised for carrying on.—*The Associated Press, November 12, 1938.*

Felt Like a Man

Gen. 47:4. "To sojourn in the land are we come."

When Mario Izzo, an Italian immigrant, was put on relief in Aliquippa, Pa., he looked at his first weekly check, seized a broom, and went out to sweep the streets six hours a day, six days a week. He explained: "I think this is a wonderful country. I decide I will be an honest man with this country. So I start to sweep. My bread it tastes sweet and I feel like a man because I work."—*Time.*

National Debts

Prov. 32:26. "Sureties for debts."

Recently during the course of house cleaning clerks came upon dust-covered bundles of documents hidden away in attic and basement rooms of the Capitol since the long ago. House cleaning on Capitol Hill has more than once, and in more ways than one, proved a profitable diversion. Among other facts brought to light was that the total expense of all departments of the Federal Government, pensions included, in 1789 was \$596,101. Now, 150 years afterward the budget for 1940, recently submitted by the President, totals \$8,995,663,000, with an estimated deficit of more than \$3,250,000,000. Then the foreign debt was about \$10,000,000; today the total indebtedness is almost \$40,000,000,000.—*J. S. Payton in The Christian Advocate, February 2, 1939.*

Cheated

Isa. 3:25. "Thy men shall fall by the sword, and thy mighty in the war."

Every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, Belgium, Germany, France, and Russia could have had a property worth \$3,000, with furniture worth \$1,000; in those countries, every city of more than 20,000 population could have had a five-million-dollar library and a ten-million-dollar university—but instead, we had a World War, costing \$400,000,000,000, in addition to 30,000,000 lives. These figures are the estimate of Nicholas Murray Butler, president of Columbia University, who has made a careful study of the causes of war.

It seems like a poor bargain, doesn't it? Barnum said that the American people like to be humbugged, and he must have been right, for we continue to prepare to get cheated

again, not having learned that war is a gambling device by which nobody can win. Napoleon's conclusions about war should be worth attention. He said: "I doubt if war ever really settled anything. It unsettles everything. . . . The more I study the world, the more am I convinced of the inability of brute force to create anything durable."—*Elinor Lennen, in The Classmate.*

Reasons for Thanksgiving

Ps. 92:1. "It is a good thing to give thanks unto the Lord."

Is it not true that thanklessness is largely due to ignorance and a lack of keen observation? Why one has only to study faces today, whether on street, in the home, shop or church to know that faith, confidence and assurance has largely displaced fear, doubt and despair. Of course, times are better. People are better-dressed, and have more and better things. To be sure, the new car, the new refrigerator, the new bond issues and other new "I. O. U.'s," all, have to be paid for some day and with interest, but faith, individual and social planning, God's plan for us and the lessons learned from the depression—should elicit thanksgiving from every man, woman and child in America. If a group of colonists in 1620, with half of their number decimated by hunger, and disease (due to a severe winter and summer) could find sufficient cause to thank God for all His blessings how much more thankful and grateful we should be for favors received? Do not be an ingrate and chiseller of God's love and care!

Thanksgiving Host

Acts 6:7. "So God's message continued to spread."

The sob-sisters and the calamity-howlers need not cry and denounce any more. God is still found in a whole lot of religion today. Suppose you do see a few vacant pews in every church service, you always could. The motor car, movies and sports may affect the spiritual life of the church but you don't have to allow the things created by you to become your master, a Frankenstein. So-called "losses" in church work often result in real gains. It is significant that the growth of the church for thirty years and more is the growth of a growing concern; that nine million new members joined from 1926 to 1936; that more than 63 million members are recorded on the books—one in every two persons attached to some church.

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Repentance First

Matt. 3:8. "Produce fruit consistent with professed repentance."

"Every man for himself" is the teaching of the Gospel of Wealth. It has been held by all economists and capitalists from Adam Smith, the Scottish economist, Ricardo and Malthus, the English economists, right thru the 19th century. During the latter part of that century, the doctrine became interwoven with "every nation for himself." In spite of a World War, a League of Nations and numerous trade agreements, political treaties and alliances, both of these shibboleths still persist. The difference between ego and alter is simply one of "I" and "you." The spirit of selfishness, vanity and pride is overcome only by the Spirit of God.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Evolution of Priest

Amos 7:13. "Amaziah to Amos—prophesy no priests indignant."

Matt. 21:11. "It is Jesus the prophet — the priests indignant."

We may admire the venturesome and social-minded prophet, but reverence and scholarship can never ignore the priestly factor in religion. In early times, the priest was the custodian and care-taker of the gods, whether in camp or on the march. He protected, washed, cleansed, anointed and even placed sacred food before the god. He was said to "hold the secrets of the god." In time, he became an intermediary between the gods and man. He was also a consultant and arbiter of family troubles; a learned man in law, a servant and savant to the king, a protector of vested rights and the status quo. In Babylonian times, he loaned money (gifts to the temple and himself) at rates of twenty per cent. Recognized as doctor, he could pronounce the leper clean or unclean. No robes were more resplendent than his. And how he loved the head of the procession. He neither prepared nor preached sermons. His was the job of church administration,—a business turn of the electric button. Both types are necessary today.

Mores of Barbarism

Eccles. 7:6. "Laughter of fools as crackling of thorns under a pot."

And still they say, the ancient wise man "couldn't teach us moderns anything." Con-

sider the Sage on Gorging and Gluttonness: "All the labor of man is for his mouth, and yet the appetite is not filled": The Fighting and Brawling Home: "Better is a dry morsel, and quietness therewith, than an house full of sacrifices and strife": Our Social and Conventional "Vanity Fair's": "A proud spirit goeth before a fall"—"Be not righteous over much; neither make thyself overwise; why shouldst thou destroy thyself?": Our Physical Laziness and Mental Indolence: "Go to the ant thou sluggard; consider her ways and be wise": Our Wordly Wisdom and Follies: "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour."

My Personal I and Me

1Jo. 17:19. "And for their sakes I sanctify myself."

Dale Carnegie, Professor Overstreet, and others, may tell me how to get along with others, but how am I going to get along with myself? D. L. Moody once said: "I have more trouble with myself than with any one else I have ever met." Napoleon once said: "No one but myself has been the cause of all my troubles." Cicero: "Man is his own worst enemy." Then there was Saul, the mighty king, who never could get along with himself. One day at the battle of Gilboa he fell on his own sword, but he was only falling on the very thing he had fallen on for years. How true it is that man has two other men inside of him, a subjective and an objective personality, and their names I and Me. To do business with myself I must form an effective partnership with I and Me. Now, how am I to do it? First, I will try to understand others, and in so doing I shall better understand myself. When I fail I must say "That was not me at my best." I must expect greater things of myself. To bring out the best in others I am bringing out the best in myself. I surely cannot hide my sins and shortcomings to myself. I must help others to find themselves. Besides God's forgiveness I must also learn to forgive myself.

Be first to praise and deserve praise.

Sow every furrow with the seed of gratitude.

Did you ever think of the things you don't get that you don't want?

Praying when the sun is high makes it easy to pray when the sky is overcast.

Apply yourself to the Bible and the Bible to yourself.

MID-WEEK SERVICES

SHIRLEY S. STILL

I. Consecration to Christ's Aim

(Officers and leaders of all group organizations, including Choir and Trustees, should be present and seated together so that presentation for pledges will cause little disturbance).

Invocation: O God, by whom the humble are guided in judgment, grant us the grace to be guided entirely by Thy Holy Spirit, banish all our doubts as to our fitness to represent Thee in this Thy work. Make us to see what Thou wouldst have us do, grant us a spirit of wisdom and sympathy and understanding, and lead us in all things to glorify Thee and Thy Name.

Hymn: "Take My Life. . ."

Pastoral Prayer with pastor and trustees grouped in chancel, faces toward the altar. Lord's prayer in unison.

Pastor administers pledge of consecration for trustees, which is solemn promise to support and extend the work of the Church of Jesus Christ, and to administer faithfully the business of the Church.

Hymn: "O Master, Let Me Walk With Thee."

Pastor with help of Trustees, administers pledge of consecration to officers of each church organization, beginning with Sunday School officers, Choir, Missionary groups, etc. (Do not omit any. If too long, offer additional hymn.) (For suggestions, study *The Consecration service* by Robert J. Black, page 184, November, 1929).

Prayer.

Hymns: "Praise the Lord."

"Angel Voices Ever Singing."

Psalm 103, responsively.

Congregation: "Sun of My Soul," Lemare.

Benediction.

II. Christian Citizenship

(Publish in Church Bulletin, prior to service, the following: "Recent surveys show that seven out of every ten children and young people escape the influence of Sunday School and Church work, and of the exercise of Citizenship privileges throughout our great land there is need for meditation on the subject of religious and moral training of our future citizens").

List these topics and questions for answer

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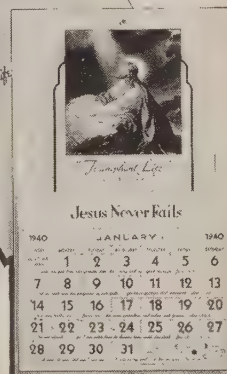
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by sincere Christians:—

What of moral training in the Public Schools?

What of moral training in public life? In contacts with community life? Community activities?

What of moral training through public entertainment?

The Radio? The Motion Picture? The Press? The Workshop? The Home? The Community? Recreation?

What is the answer? by the parent? by the teacher? by the preacher? by the mayor? by the police? by the neighborhood?

Invocation.

Hymn: "My Faith Looks Up to Thee."

Scripture: Isa. 40:1-11.

Prayer.

Hymn: "Lead Kindly Light."

Addresses and Suggestions: (Based on statements in *Church Bulletin*, discuss the following, three to five minutes by members).

The Challenge of the Church:—

to a new emphasis on moral training through Public Schools through the home

through entertainment and recreation through community interests

through the evangelistic department and Sunday School of the Church.

Pastoral Prayer.

Hymn: "The Lord My Shepherd Is."

Benediction.

III. A Great Cause

Invocation.

Hymn: "All Hail the Power of Jesus' Name."

Prayer.

Hymn: "Faith of Our Fathers."

Scripture: Matt. 9:35-38. Luke 8:1-3.

Hymn: "Softly and Tenderly Jesus Is Calling."

Pastor: "The most vital quality in the life of Jesus Christ on earth was His surrender to a great cause. This is the first requirement in every great life. Those of us who have seen the recent motion picture portrayal of the work of Livingstone in Africa were impressed with the singleness of purpose and complete surrender to one great aim. No life is truly great which does not have some cause greater than itself to which it can become entirely abandoned, for which it is good to live, and for which, if necessary, it is sweet to die. The possession of a cause like this transfigures the commonest life and puts glory into any humble service. Jesus lived such a

life. Jesus knew why He came into the world.
Jesus knew what His mission in life was.

Hymn: "O Master, Let Me Walk With Thee."

Discussion by three members:

1. Why did Jesus come into this world as a man?
2. What was the mission of that life?
3. How does this relate itself to me, as an individual follower of Jesus Christ?

Hymn: "He Leadeth Me, O Blessed Thought."

Read: "I Will Pray On," by Edith L. Mapes.

For years I've prayed, and yet I see no change.

The mountain stands exactly where it stood;

The shadows that it casts are just as deep;
The pathway to its summit e'en more steep.

Shall I pray on?

I will pray on! Though distant it may seem,

The answer may be almost at my door,
Or just around the corner on its way:

But whether near or far, yes, I shall pray—

I will pray on!

Benediction.

IV. Gratitude

Invocation.

Hymn: "Great Is The Lord."

Scripture: "Giving thanks always for all things in the Name of our Lord Jesus Christ to God, even the Father." Eph. 5:20.

Hymn: "O Come, Let us Sing."

Prayer: Heavenly Father, we are gathered here to give thanks to Thee for Thy many mercies and the great abundance of blessings with which Thou hast surrounded us as individuals and as a nation. (*Pastor enumerate blessings to individuals of congregation, the community, the nation, and to him as pastor of the congregation, and interpreter of the Word.*)

Hymn: "Let All The People Praise Thee."

Pastor: Discuss the history of Thanksgiving.
Discuss the nature of sincere gratitude.

Why is gratitude necessary to a Christian.

When is gratitude necessary to a Christian.

Hymn: "Praise the Lord From Whom All

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For me that far-off time that I might live
Worthily and gladly, so I give
His own back to Him—often I give more
To the least of these who daily pass my
door.

And even so, I know mine is too small
Beside His gift to offer it at all.
Out of each passing hour I must share
The moments that are there
With God, for they belong to Him whose
might

Gives me the day and night;
Whose mercy, and whose strange miracu-
lous power

Gives me this shining hour,
Pregnant with infinite possibilities,
To serve as He served . . . God, upon my
knees

I pray Thee help me that I may be true
In using Thy gifts as Thou wouldst have
me do."

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BOOK REVIEWS

I. J. SWANSON

STAND UP AND PREACH

By Ambrose Moody Bailey. Round Table Press, New York, 1937. 141 pages. \$1.50.

The author is pastor of the First United Baptist Church of Lowell, Mass. This is one of three books that he has written, all dealing with the work of the ministry. It is not a deep book, but it is a stirring, challenging book, and should send the reader back to his pulpit with new fire and fresh conviction. There is a touch of arrogance, of cock-sureness, that is sometimes irritating. It is the book of a man who has always had large churches, and forgets the problems of the man in the small church with limited funds. He would not allow a student to graduate unless he gave promise of being an extemporaneous speaker. Thereby he would have shut out of the Church one of the foremost Baptist preachers of our day. But withal it is a good book to read and ponder. A good healthy "mad" sometimes jolts us out of our complacency. —Wm. Tait Paterson.

THE RELIGION OF A HEALTHY MIND

By Charles T. Holman. Round Table Press, New York, 1939. 210 pages. \$2.00.

The author is Associate Professor of Pastoral Duties at the University of Chicago Divinity School. He has written a great book, in the judgment of the reviewer as a pastor and as an individual. It is in two parts: I: Factors That Menace Mental Health; and II: How Christian Faith Promotes Mental Health. Under I, he discusses Infantilisms in Religion, Inferiority and the Sense of Guilt, Anxiety and Worry, Fears That Beset, Consciousness of Failure, etc. Under II, he deals in a constructive way with Confession, Courage, the Will of God, etc. It should help any minister in his own inner life, and it should be of high value to him in the pastorate. The reviewer commends it highly. —Wm. Tait Paterson.

THE PHILOSOPHY OF COURAGE


By Philip Leon. Oxford University Press, New York, 1939. 222 pages. \$2.00.

No information is given concerning the author. The introduction is addressed from University College, Leicester (England). It is a book of the Buchman movement. There are four chapters: I: Undeniable Facts; "Undeniable facts are inescapable facts. God and myself are for me such facts." II: Demonstration by Experiment; "I experience God as a fact in being changed by Him." III: Sharing or Spreading the World Revolution; "The world is changed through our sharing the experience of God." IV: Changing Society; "Society is changed through the change of individuals and the surrender of all fanatisms." It is a clearly written, thoughtful and thought-provoking book. The fact that one may not be in agreement with the author in a number of points does not lessen the value of the book. It should help many to a clearer understanding and a deeper experience of God. —Wm. Tait Paterson.

THE SOCIAL GOSPEL AND THE BIBLE

By Alexander Fraser, 34 pages.

This is a small paper-bound booklet "printed for free distribution by the author, 100 Diamond Street, Pittsburgh, Pennsylvania." It is sub-titled, "A business man turns to his Bible to learn the truth concerning the social gospel." He discusses: The Social Gospel and the Kingdom of Heaven; The Social Gospel and our Economic System; The Social Gospel and our Industrial Relationships; The Social Gospel and Pacifism. He is strongly "fundamental" and individualistic in interpretation and outlook. It is interesting reading and should



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inform some of the younger radicals that there are still two points of view, both sincere, on those matters, and those two views are held within the Church.

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There is always a place in every congregation for a hymn book containing easily singable hymns. In the development of choir music and the use of more liturgy we have tended to take the singing away from the congregation. But one of the things the Reformation did was to give the congregation more part in worship. Luther wrote hymns especially for congregational use. A congregation singing heartily to the Lord is inspiring.

Every congregation will use its particular church book. But there are times and places where other hymns may be rightly used. In times of stress it is not the classics which people sing, but the ballads. In congregational use we have tended to overlook this.

This volume contains 312 hymns and responses. All have been tested in actual use. They range from old established hymns of the church to hymns of 1939. No one will ever publish a hymn book which will please every one, but I believe this book has one of the finest collections of its type. It has a collection of responsive Scripture readings, and is well indexed.

It has 110 standard church hymns; 75 old Gospel favorites 50 to 75 years old; 60 Gospel hymns of the past 25 years; 30 new Gospel hymns tested on the radio and with groups; 25 hymns especially for Sunday school; 12 responses and special forms.

It comes in two bindings, bristol paper at 35c, and a special leatherette binding at 50c. It is waterproof; the workmanship is good; and it looks as if it would stand a lot of wear. The size is just right; the paper good quality; and the print is easy on the eyes.

Without doubt this book would do much toward making people sing. Any one looking for a means of reviving singing anywhere in his church would do well to investigate this book. It is not the best (there is no "best" hymnal for all people) but it ranks high among books of its type. I recommend this book for consideration in relation to the use for which it is intended.

—Wm. R. Siegert.

SUCCESS WITH BEGINNERS

By Flora E. Breck. Standard Publishing Co., Cincinnati. 163 pages, paper, 60 cents.

As the twig is bent, so will it grow; as the child is trained, so will the adult emerge. One of the saddest things is to see congregations relegate their children to the worst rooms of the church building when they should have the best.

We are seeing a renewed interest in the place of the child in the church, and that is well. This little book should be bought by churches or Sunday schools and presented to Beginner teachers. It is written in a direct style, and plain. It is 'chock' full of good things which Beginner teachers should have. To quote from it would be useless, but I like this: "Speak so they'll understand."

It is the neatest little book on the subject I have seen, and should be widely circulated and used.

—Wm. R. Siegert.

THE CHALLENGE OF JESUS

By Hugh T. Kerr. Studies in the Gospel of John. 192 pages. New York, Revell. \$1.50.

It is always a pleasure to receive one of Dr. Kerr's books. He is a pastor, a shepherd, who knows how to make the deep things of the Gospel plain to people. Scholars have a place; but in the congregation a leader is required who can interpret spiritual truth in a manner easily grasped by ordinary people. And it is not easy to become such an interpreter.

These are not sermons, but they might well become seed thoughts for sermons. The book contains 31 expositions ranging over the entire Gospel of John. I like it. Out of a rich background of pastoral experience Dr. Kerr



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—Wm. R. Siegart.

TOVEY'S UNIQUE CHORUSES

Compiled by Herbert G. Tovey. The Standard Publishing Co., Cincinnati. 64 pages. Paper. \$2.75 dozen

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It has 20 Scriptural selections. It also is well indexed. For its type and use here it is — all in one volume. And it is the best such collection on the market today.

—Wm. R. Siegart.

WHAT'S RIGHT WITH THE WORLD

By Gordon Palmer, D.D., President of the Eastern Baptist Theological Seminary, Philadelphia. Fleming H. Revell Co., 188 pages. \$1.50.

This book searches for What's Right With The World, rather than What's Wrong. It finds its search well rewarded. The author shows "the benefactions to humanity that have been prompted and promoted by the Christian Church, and prophesies the ultimate triumph of the Christian Church. "We believe in the ultimate triumph of right because we believe in the sovereignty of God." Dr. Palmer affirms.

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By Edna M. Baxter. Harpers. 225 pp. Illustrated with maps and pictures. \$2.50.

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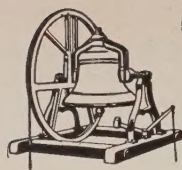
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—Charles Haddon Nabers.

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By George W. Truett, D.D. Revell. 224 pp. \$1.00.

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Reforming the Funeral Service

Continued from page 501

lowing a formal ritual and omitting the sermon entirely. One of my seminary professors recommended such a procedure, insisting that the service should be brief and completely impersonal. I am convinced that he was wrong. I conducted such services in the city, and they were so completely brief and impersonal that they would have served equally as well for a dead dog or cat.

Grief is always personal, and sorrow is poignantly intimate. People who have suffered a profound loss are not looking for help that is brief and impersonal. There is such a thing as carrying a reform too far. A tree may need some trimming, but only an ignorant butcher will cut off all the limbs. Some funeral services are cut far too much. There is a golden mean between the gloomy old-fashioned ser-

vice and the coldly impersonal modern variety.

People do not want a lengthy funeral sermon, but they are sincerely grateful for a few words prepared to meet their desperate need. Usually the mourners are suffering a deep hurt and are pitifully in need of comfort and help. For myself, I cannot do much for them with ritual alone. There has to be a short and personal word of Christian confidence. I must give them my own reasons for believing in the wisdom, goodness, and love of God.

Isn't that really the only reason for a funeral — to offer help and comfort to those who mourn? Nothing else matters much. One of the most tragic and difficult services I ever conducted was that of a brilliant and widely loved highschool girl. I was fond of her, and of her folks, and I gave them everything that I could. Several days after the service one of the family told me, "I didn't cry any more after the funeral." How I wish every service I conducted could have that result! Of course it is an almost impossible ideal, but it can at least be a guiding aim and purpose. The minister should try to present the Christian hope in a manner that it will lessen grief, and perhaps prevent a tear or two.

So I am a little out of sympathy with some efforts to reform the funeral service. We need services that are brief and simple, but some reformers are more interested in the reform than they are in the needs of the mourners. I have seen callow young cubs who were concerned only with their part in the service, forgetting the needs and prejudices of the sorrowing family. It is useless to try to make a change, unless it is made solely on the basis of offering greater comfort and help to the family. People will gladly accept a change if they can trust their minister and know that he is sincerely trying to make a difficult time easier for them.

The old-fashioned service usually intensified grief, while the modern formalized service tries to ignore it. The ideal balance recognizes the grief, but seeks to soften and relieve it. People will accept and welcome any service — no matter what its form — if it really helps their pain. They justly resent any tampering with the service when the changes seem to be made in indifference to their own desires and needs.

Christ had a special interest in those who sorrowed. He blessed those who mourned, and promised that they should be comforted. Isn't this the guide and inspiration of the minister who prepares for a funeral? He should try to make his service a Christian beatitude, a comfort for those who mourn.

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